The Christian Century

Published Weekly

DEC 31 1947

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An Editorial

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15 Cents a Copy • December 24, 1947 • Six Dollars a Year

three months, the United States government will have to decide what army, or armies, shall tackle the task of suppressing the Arabs. The British, with 80,000 troops in Palestine, did not want to take on any such responsibility. Are we prepared to let the Russians do so? Or have we an American expeditionary force of that size in view? With all the neighboring countries actively encouraging the resistance of the Palestinian Arabs, and the hills of the Arab region offering ideal cover for guerrillas, the prospect is hardly inviting. Perhaps that is why President Truman and the army staff are so insistent on a quick return to conscription.

Conscientious Objectors Are Still Being Imprisoned

CONSCIENTIOUS OBJECTORS to war are still being sent to prison in this country. Jailing young men for refusal to bear arms is not simply something that happened while the war was in progress, or while there was a Selective Service Act in force. (That law expired on March 31 of this year.) It is still going on. Only last month Judge Charles Dewey, presiding in the federal court at Des Moines, Iowa, sentenced Claire E. Sweet to 18 months' imprisonment in a federal penitentiary. Young Sweet is a Quaker, a student at William Penn College in Oskaloosa, Iowa. He had been drafted under the now extinct law, and in September 1946 refused to report for induction into the army. When his case finally came up before the federal judge last month, a plea that he be placed on probation was refused. If President Truman does not grant a general amnesty to c.o.'s, young Sweet must start serving his prison sentence on January 15. Is the President going to grant the plea for the Christmas amnesty which has been placed before him by hundreds of church and civic leaders? As this is written, the White House has given no sign. But most American Christians will find it a cause for somber reflection at this season to learn that their nation is still sending some of its finest youth to prison because they have sought to follow the promptings of conscience. If a peacetime conscription law is enacted, this procession through penitentiary gates will swell.

Missions to Seek Aid From Businesses

SINCE THE earliest days of the missionary enterprise, the emissaries of the churches have found that their representations of the Christian faith were challenged by the pagan attitudes and behavior of men from their own lands who spoke for business or government. At the recent meeting of the division of foreign missions of the Methodist Church it was decided to try to do something about this problem. A series of conferences is to be called in which missionary leaders will meet with government officers and heads of businesses having foreign staffs. These conferences will attempt to show the need for Christianizing all the relations of America and her citizens with people of other lands. According to Dr. Garland E. Hopkins of the Methodist board: "We must show both business and government how they, as well as ourselves, have been discredited because of the poor job of screening American employees in foreign lands. We must endeavor to convince them of the threat to both Christianity and democracy inherent in the policies of prewar days, and urge them to join with us in laying the foundation for a dynamic democracy in foreign fields where representatives of government, business and the church are at work." This is a wise move, and it is particularly timely at a juncture when the international outreach of the American people is expanding. We doubt however that the problem is susceptible of treatment only by conferences, although they will supply a necessary beginning. What is needed is that the process of Christianization shall reach deeply enough to affect the aims of government and business, whose foreign representatives simply carry out orders from home. There is certainly room for improvement in manners and behavior, but too often these are simply a reflection of objectives which are fundamentally wrong.

Laymen Approve Church Merger

THE PROPOSED merger of the Congregational Christian and the Evangelical and Reformed churches won another victory on December 14 when the national committee of the Laymen's Fellowship of the Congregational Christian Churches gave it the stamp of their approval. It is our understanding that this national group voted with only one or two dissents to use their considerable influence to advance the union. In addition, they voted to appoint a committee of Congregational Christian laymen to work with the laymen's organization of the Evangelical and Reformed Church for the consolidation of the two groups after merger is completed. This action was not unexpected, but it loses none of its significance on that account. The laymen of the churches are generally in the forefront of the movement for closer relations between the denominations and for the elimination of harmful duplication and overlapping. The action of this laymen's organization followed by a month the Evanston meeting which opposed the merger. This meeting of 190 Congregationalists consisted chiefly of ministers. As reported in The Christian Century for December 17 (page 1561), it set up a continuation committee which will probably become the center of opposition to union. It is doubtful that it can succeed, though most of the voting in congregations and in state associations is still to be done during the remainder of the winter and in the spring.

Hero of the Norwegian Resistance Coming

NORWAY'S resistance to the nazi occupation and to Quisling rule produced two outstanding heroes in the ranks of the Norwegian clergy. One was Bishop Berggrav of Oslo, the primate of the state church, whose defiance of the invaders brought him world fame. The other, who is perhaps even more of a folk hero in Norway, was the present Bishop of Nidaros, then Dean Arne Fjellbu of Trondheim cathedral. Bishop Fjellbu was born in a Lutheran parsonage in Decorah, Iowa, and grew up in this country. He returned to Norway, however, to finish

his theological education, and there became general secretary of the Student Christian Movement. After his ordination he went to the far north; when the nazis invaded he had been for four years dean at Trondheim. His story from that point on is one of almost endless defiances, imprisonments and banishments. But in utter disregard of all personal danger he continued to move about in secret among the scattered communities of the north, nerving the people to continue their passive resistance and at the same time ministering to their spiritual undergirding. After the war, when the bishopric at Nidaros fell vacant, public opinion made his elevation to that post inevitable. Bishop Fjellbu will reach the United States some time in January. The American committee of the World Council is arranging his itinerary, which is expected to take him into every part of the country except the far west and the Pacific coast states. His visit should have as great value in interpreting the present state of Europe's churches to American Christians as the visits of Pastor Niemöller and Bishop Dibelius have had.

Another Step Toward Militarization

MANY CHARGES have been leveled against the *Chicago Tribune*, but we have never heard that journal taxed with pacifism. On the contrary, those who are most critical of its policies are likely to stress its indulgence in too much flag-waving and jingoism. The greater importance, therefore, attaches to the concern which the *Tribune* is showing over the effort of the new federal department of defense to change the basis on which appropriations are made to the armed forces. When the founding fathers wrote the Constitution they carefully inserted a provision (Article I, section 8, paragraph 12) that "no appropriation of money to that use [to raise and support armies] shall be for a longer term than two years." The purpose was plain. The founding fathers were determined to protect the republic against the dangers inherent in a standing army, and they knew that nothing would be more likely to encourage the army into getting out of hand than to free it from the necessity of turning at frequent intervals to the civil power for funds. Now Secretary Forrestal is talking about the necessity of drawing up long-range defense budgets that will provide funds "over a period of years," and Artemus Gates, who was assistant secretary of the navy for air during the war, has called for defense authorizations which shall be binding for ten years. Of course, the thing Mr. Forrestal and Mr. Gates want could not be done, even with the aid of government lawyers, without a constitutional amendment. But it is well to have a strong shaft of light directed at all such proposals, if only for the purpose of showing the growth of the militaristic spirit in the departments at Washington.

South America Also Closes Its Doors

ACCORDING to the United Press, the Vatican has discovered that South America does not want Europe's displaced persons or any other large-scale European immigration. When the International Refugee Organization seemed to run up against a stone wall in its efforts to find permanent new homes for the D.P.'s, Pope Pius XII stepped forward with an offer to use the machinery of his church to uncover opportunities, particularly in South America. It was about the only instance in which the papacy's much advertised efforts to promote world peace and stabilization have come to the surface. Accordingly a Vatican mission, headed by Msgr. Paolo Bertoli of the secretariat of state, was sent last August to interview foreign ministers and Roman bishops in Brazil, Paraguay, Argentina, Uruguay, Peru, Chile, Venezuela and Colombia. It was instructed to find out how many of Europe's unfortunates these countries could absorb. Monsignor Bertoli has just returned to Rome and broken the bad news to the pope. The number to whom these Latin nations will open their doors is "virtually insignificant." The Vatican mission, reports its head, has been a complete failure. What reasons underlie this failure cannot be certainly pointed out at this distance. The South American governments, in their official capacities, talk vaguely about difficulties of transportation and housing. Unofficial reports speak of misgivings lest large groups of Catholic immigrants under close clerical supervision prove unassimilable elements in states where the struggle over clericalism never ceases. We suspect, however, that one important factor in the reluctance of the South American states to open their doors has been the failure of the U.S.A. to do so. So long as this nation refuses to do its part in helping to deal with this terrible human problem, why should less favored nations be expected to shoulder the load?

Hungary's Free Churches To be Subsidized

LOOK for a new outburst of protests against the Hungarian government's "attack on religion." The Hungarian parliament is about to pass a bill, introduced by the cabinet, which will do away with all distinctions between "established" and "tolerated" churches. This measure to place all churches on an equal footing will probably be interpreted by the formerly established churches as a government move to undermine the faith of the Hungarian people and to spread irreligion. At least, that is what has happened in other European countries where old church monopolies or preferential treatments have been wiped out since the war, and it is reasonable to expect that it will happen again in the case of Hungary. What is actually taking place, however, is that the Baptists, Methodists, Adventists, Plymouth Brethren and Jehovah's Witnesses are being freed from their previous legal disabilities. One aspect of the new legislation is to be viewed with apprehension. It not only does away with the handicaps under which these "tolerated" churches have operated, but it provides that they also are henceforth to receive state subsidies. In other words, all Hungarian churches are to become "established" to the extent of being granted tax support. Hungary's free churches, according to report, are rejoicing in this provision as evidence of their new equality and as lessening the financial burden that has rested on their comparatively small congregations. But if they accept

state subsidies, they will thereby forfeit the spiritual advantages which have made the free churches potentially energizing elements in Hungary's religious life.

Methodist Women Seek End to Segregation

WOMEN of the Methodist Church may force their denomination to deal with a racial issue which that large communion would like to soft-pedal. At the annual meeting of the Methodist Board of Missions, held this month in Buck Hill Falls, Pennsylvania, the Women's Division of Christian Service adopted a resolution demanding that the Methodist General Conference, which is to meet in Boston next May, shall "take such steps as may be necessary to abolish patterns of racial segregation in the Methodist Church." Behind this resolution lies the fact that the Methodist Church, as now organized, is on a racially segregated basis. The union brought about a few years ago was consummated by adoption of a division into six American jurisdictions. Five of the jurisdictions are geographical, but the sixth is entirely racial. It places the Negro churches in the denomination in a unit by themselves. Such sporadic and half-hearted attempts as have hitherto been made to do away with this segregated pattern have been resisted mainly on two grounds: first, that to change the jurisdictional setup would be to go back on an understanding by which the former Methodist Episcopal Church, South, was persuaded to vote for the union; and second, that the Negroes in the Methodist Church are satisfied with their separate jurisdiction and want to keep things that way. However, southern women were conspicuous at Buck Hill Falls in passing the anti-segregation resolution. It is not likely that the women's demands will produce action at the Boston General Conference. But when the women's societies of Protestant denominations once start agitating for definite changes within their communions, it is generally not long before something happens.

The Lord of Life

IT WAS ONLY YESTERDAY that the greatest new event in history happened in Bethlehem of Judea. A short time before, man began to grope his way out of the mists of pre-history. Much earlier, our little planet was set spinning on its appointed course among the older stars of an expanding universe. It was fashioned by the mysterious hand of a Creator who crowned his work on the earth by the gift of life, first to lesser orders and finally to man. The process of creation, which was already well advanced before the earth appeared, continued and still continues in the dim reaches of interstellar space, where worlds spring from suns and suns rise from nebulae and nebulae emerge from dust and whirling gas. But until Bethlehem no man understood the purpose behind creation.

The birth of Christ made this purpose plain. Because of what happened at Bethlehem, we understand that the Creator of the universe "so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." The Architect of the cosmos, which we know to be inconceivably extended in time and space but which is still invariably subject to the rule of its Creator's law, is not only tolerant of man and friendly to him in the fleeting moments of his temporal existence. God loves man. He wants him to live forever. He sent Jesus Christ to make eternal life possible through faith in him. Is it any wonder that at the advent of Christ angelic hosts lifted the harmony of the spheres into a symphony of praise, or that on every anniversary of that day we throw off the limitations of ordinary speech and express our joy in the lyric language of our greatest music?

For it was not only Jesus' life which began yesterday in Bethlehem, but also ours. Whatever hope of life we have is in the Creator who made his beneficent purpose clear in Christ. This hope has in it a quality of faith which makes it the substance of a fulfillment not seen but yet to be. So Arnold J. Toynbee, the historian of civilizations, says that "the greatest new event" in history is "not the monotonous rise of yet another secular civilization out of the bosom of the Christian church in the course of these latter centuries." Instead, it is "the beginning of the Christian era" itself. He locates this beginning "in the crucifixion and its spiritual consequences."

Paul of Tarsus had given some thought to the genesis of greatness in history, and he more accurately dates the revelation of the purpose of creation at the birth of Christ. He wrote the Philippians concerning "Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a slave, being born in the likeness of men. And being found in human form, he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

The Christmas tidings that God's purpose for man is life, eternal and abundant, were never more critically timely than they are today, when humanity trembles on the verge of collective suicide, final and complete. The Christian faith is now confronted by its ultimate foe—nihilism. Christianity is life. Nihilism is death. Christianity's affirmation of life is more than the assertion of the will to live. It is the will to live but it is also the will to endure any sacrifice, including surrendering this existence, to help other wills to succeed beyond their own unaided capacity for life. Nihilism's delineation of death is also more than an expression of the will to die. It is the will to die but it is also the will to extend the principle of destruction to the ultimate limits of the possible.

The Christian faith holds that the meaning of life is centered in the love of God as we know him in Christ. Its ethical expression is found in community with our fellows. Nihilism denies that there is a God or a dependable or knowable body of truth, and it therefore holds that there is no objective basis for moral behavior. So against Christian faith nihilism sets its leering incredulity; against Christian

hope, its unyielding despair; against Christian love, its contemptuous hatred; against Christian life, its black face of death. Therefore while Christianity affirms the sacredness of personality, or even more broadly, in Dr. Albert Schweitzer's phrase, its "reverence for life," nihilism sends or plots to send millions to death by starvation, by manufactured disease, by atomic blast or by radioactive poison. Thus each carries out its principle to its logical conclusion —the philosophy of abundant life to the Kingdom of God, the philosophy of emptiness and nothingness to an uninhabited planet.

How do we know at Christmas 1947 that nihilism may not triumph? The answer is that we do not know. The Creator has endowed us with freedom, and we can choose death as well as life. The desolation of much of the inhabited world today proves that wholesale extermination is a live option. That is recognized, but it is not so generally acknowledged that the ruin we see is only the lengthened shadow of the wreckage created in the human spirit by nihilism and its contributing philosophies of secularism and humanism. It is not generally understood that the first step on the road to destruction is the intellectual pride which has cursed Western man for centuries. Combined with the economic results of the industrial revolution and the fruits of modern discoveries in the natural sciences, this pride grows into a rationale of self-sufficiency which causes men to abandon their faith in and dependence upon God, and thus to cut themselves off from the author and source of life.

Once this attitude is fixed, the road to annihilation is a broad and downhill way. Having abandoned the worship of the one true God, man sets up the pagan religion of nationalism and worships his own image made large in the state. His chief aim being not to glorify God but to exalt man, he finds no objection to regimenting his fellows for their own good. The rights of individuals are sacrificed to the supposed necessities of the "welfare state." In this state faceless men, their identities now lost in "the masses," are shuffled about on the chessboard of politics like pawns. From this stage to the open tyranny of totalitarianism is a short step. Soon the courts can no longer be trusted and the legislatures bow in servility before the rising power of the executive. This power attacks religious and civil liberty and soon begins to consume in concentration camps the surviving elements of health and decency in society. The end comes in annihilation raining from the skies in the wars of terrible judgment which such pagan societies inevitably bring on themselves.

Our American feet are already set on the nihilist road which other nations have taken to their destruction. Even though we recognize that it is the nature of evil to destroy itself and to extend the domain of death as widely as possible, much of our energies is bent on evil. No nation has greater pride. None glories more in its self-sufficiency. The practical atheism of a godless secularism is a common attitude. The self-worship of nationalism is the only religion millions of our citizens acknowledge, and it is reflected in the growing militarization of our national life. During the last decade we have advanced a long way toward the subordination of our historic liberties to the insatiable demands of the state.

But it is not yet too late for us to turn back. The Creator of the universe, who sets before us life and death, still moves us with his command: "Therefore choose life." This Christmas season we are still free to obey; to accept the purpose of existence as revealed in Christ, to empty ourselves, to take the way of the cross. As individuals we still can repent of our pride and believe. As churches we still can renounce our self-sufficiency, take on ourselves the service to human need wherever it is found and bear witness in deeds as well as in words to life instead of death. In that way and in that way alone can we hope to call our nation and world to repentance and to life.

It was only yesterday that the greatest event in history happened, but that event changed everything. Since then Jesus Christ is Lord, to the glory of God the Father. We can defy his sovereignty, but we cannot defy it and live. On the other hand, we have only to believe in him to receive the gift of eternal life. We believe: Lord of Life, forgive our unbelief!

Man and the State

LAST WEEK it was reported from Geneva that Dr. O. Frederick Nolde had presented to the United Nations Commission on Human Rights an amended version of a guarantee of religious liberty. The U.N. commission, of which Mrs. Eleanor Roosevelt is chairman, is trying to write a World Bill of Rights. Dr. Nolde, as secretary of the World Council's international affairs commission, acts as the Protestant consultant. Several formulations covering the right of religious freedom—including one drawn by the United States delegation—have been submitted to the commission's current Geneva meeting. All, according to Dr. Nolde, are unsatisfactory from the standpoint of the churches. In this judgment he apparently has the backing of Catholic and Jewish consultants.

There is little likelihood that the amended form of religious guarantee proposed by Dr. Nolde will be incorporated in the World Bill of Rights if the commission is finally able to agree on a document to submit to the United Nations. In his attempt to safeguard every possible right of religious education and propaganda, as well as of worship, Dr. Nolde has produced a statement that runs three paragraphs and 171 words long. Similar development of all the other "rights" in the U.N. declaration would result in a document that could never be much more than a museum piece. A World Bill of Rights, if it is to register in the minds of all the world's peoples, must consist of a series of brief and clear general principles. The U.N. commission, before it completes its labors, may be expected to attempt to provide for all the rights detailed in the Nolde amendment under a single inclusive, and brief, formulation.

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We trust, however, that Dr. Nolde's challenge will awaken American church members to the importance of this meeting of the U.N. Commission on Human Rights, and of the subsequent meetings which it will undoubtedly have to hold before its members can agree on a document

to submit to the Economic and Social Council. There is a widespread tendency to belittle the efforts of Mrs. Roosevelt's commission because, it is said, even if it succeeds in writing a World Bill of Rights the U.N. has no means to secure enforcement in the nations where human rights are most often denied or invaded. This is true. Yet it does not mean that there is no value, at a time when human rights are in peril, in formulating an objective standard by which the conduct of nations can be judged. As a matter of fact, this is the very time when such an international yardstick may prove most useful. Some nations it may arouse to consider and amend their ways. Some it may reveal as substituting pretense for practice.

But the U.N. commission's attempt to write a World Bill of Rights has an even greater importance at this moment in history. It provides a sobering revelation of the change which is rapidly coming over the relation of man to the state. Viewed against the historical background of former bills of rights, the document slowly being hammered out by the U.N. commission will show how fundamental a shift has occurred in the last hundred years in man's conception of the role he desires his governments to play. Indeed, the word "shift" fails to describe adequately the nature of this change. A century and a half, the proceedings in the U.N. commission show, has produced almost a complete about-face.

II

The milepost formulations of human rights are generally regarded as having started with Magna Charta in 1215, and developed down through the English Bill of Rights of 1689, the Virginia Bill of Rights of 1776, the French Declaration of the Rights of Man of 1789, and the American Bill of Rights in the first ten amendments to the federal Constitution submitted in 1789 and ratified in 1791. We cannot analyze these documents in the space here available. But they have one common characteristic. They consist of a series of prohibitions against invasions of personal liberties by kings or governments. As William Draper Lewis, director of the American Law Institute, has said, these historic formulations "define what the government *shall not do* to the individual."

Thus the conception of the state which Western man held before the industrial revolution is clear. The state was conceived as a sort of great umpire. It was to hold the circle within which the individual citizen wrestled with circumstance for the prizes which quickened him. It was to maintain order, and if the citizen found himself at an intolerable disadvantage it was then—but only then—to intervene to redress the balances. The principal obligation of the state was to give the self-reliant individual opportunity and scope within which to work out his own destiny. That, for example, was the Jeffersonian conception. Behind the American Bill of Rights, wrung from the reluctant Hamiltonians by Jefferson's followers at the very birth of the Constitution, may be perceived the famous dictum of the Sage of Monticello: "That government is best which governs least."

This idea that a bill of rights should protect the individual citizen against unwarranted interference by the state reached its greatest strength on the American frontier. The "rugged individualists" of that period—some prefer to regard them as having been "robber barons"—were not beyond calling for government help whenever that seemed likely to assist their pursuit of lands or fortune. But they always insisted, nevertheless, that they wanted no state interference in the day-by-day concerns of their lives. Their usual attitude toward the state was one of suspicion, and much of the time one of outright fear. The less the state intervened in their affairs, the better satisfied they were.

But for the past 150 years this conception of the proper role of the state has been disappearing. The frontier, according to Frederick Jackson Turner, finally vanished in 1890, but the 1790 conception of an adequate bill of rights had faded out long before that. It had been dissolved, in the first place, by those who professed most loyalty to the laissez faire doctrine of individualism. "Free enterprise" had turned out to be, under the competitive drives of the machine age, a demand for freedom for oneself *accompanied by* the strongest sort of government controls over one's competitors. Moreover, the free enterpriser never ceased to demand government aid in the form of land grants, tariffs, crop subsidies, mail subsidies—the list is interminable. Today this insatiable hunger for government handouts pervades practically every aspect of American industry and activity, including education. Washington has become a place where the proudly independent free enterpriser, the proudly independent farmer and the proudly independent college president mingle in a ferocious scramble to see which can get deepest into the public trough.

However, the old conception of the function of the state was destroyed also by the grim realities of human experience. Western man no longer retains a sense of illimitable competence. On the contrary, he increasingly regards himself as the pawn of vast, impersonal economic and political forces which he cannot even comprehend, let alone control or surmount. Only in the United States and a few still undeveloped regions in the British dominions and in South America does the Horatio Alger tradition persist in any vigor. Yet even in these countries, for every rugged individualist who proclaims his self-sufficiency there are a dozen citizens who believe themselves caught in a net of implacable circumstance. This sense of individual helplessness, frustration and danger is even more pronounced in the older societies.

III

As a result, contemporary man is embracing a conception of human rights and of the role of the state in his affairs which is vastly different from that which obtained when the American Bill of Rights was adopted. He requires the state, not to refrain from interfering with his activities, but constantly to intervene in order to guarantee to him the necessary materials and conditions for a satisfying life which otherwise, he is convinced, will be denied the majority of men. A bill of rights, he holds, must incorporate promises of help from the state in greater measure than it calls for protection against state tyranny.

It is frequently said that this new conception of the purposes of a bill of rights is Russian, or at least Continental. Certainly it is the conception which is accepted in Continental thought almost without challenge. But i

is also the conception which is fast growing in the American mind. President Roosevelt revealed this when, during the war, he made his famous formulation of "a second bill of rights" which he outlined in this fashion:

> The right to a useful and remunerative job . . . ;
> The right to earn enough to provide adequate food and clothing and recreation;
> The right of every farmer to raise and sell his products at a return which will give him and his family a decent living;
> The right of every business man, large and small, to trade in an atmosphere of freedom from unfair competition and domination by monopolies at home or abroad;
> The right of every family to a decent home;
> The right to adequate medical care and the opportunity to achieve and enjoy good health;
> The right to adequate protection from the economic fears of old age, sickness, accident and unemployment;
> The right to a good education.

When the American Law Institute sought to draft a World Bill of Rights as a guide for the Commission on Human Rights of the U.N., it likewise included a series of guarantees of the universal right to education, to work, to good working conditions, to adequate food and housing and to various forms of social security. And the proposals which the American delegation carried to the current Geneva meeting, while attempting so far as possible to follow the pattern set by the constitutional amendments of 1791, contained the blanket provision that "everyone has the right to a decent living; to work and advance his well-being; to health, education and social security. There shall be equal opportunity for all to participate in the economic and cultural life of the community."

What will come out of the deliberations of the U.N. commission it is still too early to predict. The American and the Russian viewpoints are still far apart. But the demand of liberal opinion everywhere is for some sort of formulation which may be regarded and universally taught as a world standard. In the demand for such a document the American churches and synagogue councils have joined. So have church bodies in other countries. And it can be taken for granted that, whatever the nature of the U.N. commission's final compromise, any World Bill of Rights on which it may agree will stress this duty of the state to intervene actively to guarantee to every citizen a very wide range of social benefits. The extent to which implementation of such guarantees would require national planning may not, in detail, be at once apparent. But that such a requirement is involved should be obvious.

At the moment, however, we are not so much concerned with these consequences which, over the long future, may develop out of the formulation of a World Bill of Rights. More immediately important for the churches is their opportunity to look behind the debates at Geneva, and at future meetings of the U.N. commission, to grasp the nature of the contemporary world as it is there laid bare. If they will do that, they will find reason for serious reflection on at least two facts: first, the extent of the state of apprehension in which man stands today as he confronts life; and second, the importance of the part which the church will be increasingly called on to play as one institution within which man's noblest destiny may be pursued without subjecting him to state intervention or control. Never was it so vital that the separation of church and state shall be preserved where it has been achieved, and extended where it has not yet been brought to pass.

It All But Happened

EDITOR THE CHRISTIAN CENTURY:

SIR: When you sit down to write your long awaited autobiography, you are certain to note moments in which some things almost happened. A grave look will appear on your face. It was a near thing. If it had happened, you might be—well, something else. It was touch and go. One more mark, one less vote . . .

"Life is like that," my young friend remarked. "Yes," I assented solemnly, "life is like that for all of us." You cannot, however, deal with all such near misses. Many things *do* happen to us, but they are nothing to the things that do not happen. You were once laid aside through the successful combined operations of some influenza germs, but pause for a moment to think of the bacilli which have waited for you in vain, shaking their heads during their vigil on the road where you were expected. "We are afraid some others have got the old gentleman first."

But perhaps if our attention is limited to more serious matters, you and I might single out moments in which "it all but happened." We never know the day on which the decision will be called for, or indeed we seldom know at the time what a near thing it is and what hangs upon it. But without any question we do come to the parting of the ways. At the time it is simply, as we say, "a tossup." One thing all but happened. If it had . . .

We may remember such things in a right way or a wrong. To waste time in wishing we had decided otherwise is to yield to the tempter. As Mr. C. S. Lewis tells us, the supreme desire of the enemy is to have us kept from the present. If we brood on the near misses we are playing his game, for the present alone is the scene of action. *Now is the day of salvation.*

Moreover we lose the respect and even the interest of other men if we are always letting them know how near we came to the seats of the mighty and how, as it was once said by an ecclesiastic, "we have a great future behind us." All such broodings are vanity and less than vanity.

The only wise treatment of the "all but happened" is to accept the situation and then make it an occasion for doing the divine will in that situation, which we should not be in had the little more been ours. If you were once considered for a head-mastership and the chairman of the board gave his casting vote against you—it was as near a thing as it could be—and you remain a second master, your wisdom is to show how much can be made of such a post. (I have known schools saved by a second master.) If you are *proxime accessit* for a great scholarship, you can accept a harder life, but prove that it is a glorious life by the way in which you glorify the thing that seemed at the time a disaster.

"The way is the way and there's an end on't." Life is like that!

Ever yours,

QUINTUS QUIZ.

The Layman's World

By Georgia Harkness

WHAT IS the layman's world, within which the church must make its impact if it makes any? Let us look at the dominant ideas, activities and interests which actuate the typical American layman.

There is, of course, no single type of layman. Yet his world is so stereotyped that we could choose a layman from an urban, suburban, small town or rural church anywhere from Maine to California, and from college age to retirement, and find great similarities. It is to this man that manufacturers of many kinds of goods appeal when they invest $15,000 per page, or twice that amount per hour, in advertising. For convenience, let us call our layman Mr. Brown.

I

What does Mr. Brown care about, and therefore spend his time and thought upon? If we assume that he is a married man, as he probably is, he cares a good deal about his home. He wants his wife and children to be comfortable, and as well dressed as the neighbors', and he wants the youngsters to have enough education to get along in the world. He wants to be sure of a house to live in—not a palace, but just a comfortable place with room enough, and plenty of equipment so that the wife will not have to work too hard. He wants her to do the things she wants to do provided she looks after the children, is home to have dinner ready when he gets there, and does not have too many evening engagements at the church or elsewhere.

On Sunday morning Mr. Brown gets up and goes to church with a fair degree of frequency. He doesn't quite know why, but he always has gone and he supposes it is a good thing to do. He listens in a casual sort of way while the minister prays and preaches about the love of God and forgiving our enemies and getting rid of greed in the world. It seldom occurs to him to doubt that all this is true. He has heard it from his youth up, and it goes with church. The other half—or nine-tenths—of his mind ranges over a variety of things—the deal he must put over tomorrow, how business has not been going very well lately, the repairs the car needs, how cranky his wife was this morning and how poor the coffee, what the weather will be this afternoon, whether to go somewhere with the family or do a little tinkering around the house or just take a nap. With an inward sigh of relief he hears the minister say, "Let us pray," and knows that *that* is over till next week!

We shall leave Mr. Brown to make his own momentous decision about the afternoon. In any case after a good Sunday dinner, the Sunday paper, the Jack Benny and Charlie McCarthy programs he feels better, and relatively ready for the week.

At least, he thought he was. It is not very easy to get up when the alarm goes off the next morning. But up he gets, swallows some breakfast, and is off to work. For the most part, this is a mad scramble for forty or forty-eight or an indefinite number of hours per week. "What thou doest, do quickly," is a voice from the subconscious that never lets up its injunctions, though he fails to connect it with a biblical source. He has people to manage, things to manipulate, always something demanding immediate and concentrated attention. If he does not give it he loses his profits or his promotion or his job.

Mr. Brown thinks a great deal about whether what he is doing is right or wrong—for getting results. He occasionally thinks, too, about whether it is *morally* right or wrong, and a loathing sweeps over his soul that he has to do so many things he does not believe in. But what's a fellow going to do? After all, this is a decent job, as good as most people have, and he is as generous to his employees as he can be. Lofty ideas about Christian ethics or integration with the moral order of the universe or building the Kingdom of God are all right in their place. But this is business! More than likely, Mr. Brown does not have time to think once during the entire week of what he heard on Sunday, and if asked to tell what the minister had preached about he would be very hard put to it to say.

II

Mr. Brown's two primary interests are his family and his job. Within these two intersecting circles he spends almost all his waking hours, and their claims are so dominant that virtually everything else is judged in their light. However, he has a third interest which, latent in ordinary circumstances, comes acutely into the foreground in time of war or threat of war. This is his concern for his country.

In times of peace and relative security Mr. Brown loves his country to the extent of believing that it is "God's country," the best in the world, whose praises are appropriately heralded on Memorial Day and the Fourth of July. When war breaks out, Mr. Brown's somewhat lethargic devotion to his country is forced into acute emotional poignancy. He does not want his son to be killed any more than does any other parent, but he sends him off with a lump in his throat and pride in his heart that his boy is patriotic enough to fight for his country instead of sitting it out like some yellow c.o.'s in his church. It's all right, of course, to preach and pray about peace on earth. Everybody wants peace—but now there's a dirty job to do.

As the war progresses, Mr. Brown's attitudes toward the Germans and the Japanese take their color from what he hears over the radio and sees in the newspaper and the occasional movie he finds time to attend. Every news report of their annihilation by the thousands and tens of thousands fills him, if not with joy, at least with high satisfaction. After all, they started it. Let them have it!

Meanwhile, mixed emotions tug at his heart. Jack has been wounded. He hopes ardently that it is nothing serious, but enough to give him an honorable discharge. His wife is so nervous she is ill. Things at the office, with all his best help gone, are terrible. Government orders have to

be got out on time or a lot of money will be lost. There is not much time or energy left to think about religion or the church. Mr. Brown vaguely remembers having heard the minister say something about a Delaware conference, and another in Cleveland, and something called the "Six Pillars of Peace," but he does not have the least idea what it is all about.

Then comes the end of the war and the atomic bomb. He frankly rejoices that it was dropped, and he cannot see why the minister or anybody else should talk about its being a moral atrocity. Didn't it end the war, and maybe save a million lives? Anybody who talks about "repenting" for it is just plain "soft." But let the ministers talk if they want to.

Of course, the scientists had better be listened to. They are saying all around and writing everywhere that the bomb may be the end of us all. They are right; what we need is more good will on earth. And, of course, we could have it if it weren't for the Russians.

III

Mr. Brown is terribly tired. For four years he has worked at top speed under trying conditions, and while he has said less about it than his wife, he has never been free from worry about their son. Now the war is over; Jack can come home; gas rationing is off; business can get back to normal. He is willing to live in peace and good will with anybody on earth. And we can, he is convinced, provided we keep the secret of the atom bomb to ourselves and keep a good supply on hand to be ready for the Russians.

Mr. Brown reads and hears with mixed feelings of the doings at the U. N. Of course, the nations ought to cooperate. He has always believed in that. The minister preached a good sermon on it just last Sunday. But how can you cooperate with the Russians acting the way they are? If there is going to be another war, let's get ready for it.

As a consequence, he has a similar set of mixed emotions about peacetime conscription. He hates the idea. Our country has never had it and he does not like to see us begin. There is Dick coming on, sixteen now—and it will play the mischief with his education. But the admirals and the generals and the President say we need it. They ought to know. If there's going to be another war, let's get ready for it.

Peacetime conscription is undemocratic, the preacher says. Mr. Brown isn't quite sure whether it is undemocratic or not. But he is sure he believes in democracy. It is the American way of life. In this country anybody can start, as he did, as office boy at $6 a week and work up. All it takes is brains and hard work. There is no need, in this country, for anybody to be unemployed or poor. If they are, it's a sign they are shiftless. Altogether too many people are living off the public. One good thing the war did was to take some of them off relief.

Mr. Brown believes in racial equality. He always has believed in it. The minister preached a fine sermon not long ago on the brotherhood of man, and he agreed with every word of it. It is terrible how the nazis treated the Jews. The British had no business to stay in India as long as they did. The people of every country ought to be free. The Negroes here are all right as long as they keep their place. But the way both the niggers and the Jews are trying to push themselves in and get jobs and buy property is a caution! You have to keep your eyes open, or they will work their way in and run you out.

Mr. Brown contributes generously to the church budget and to other good causes like the Red Cross and the community chest. He is particularly glad to contribute to a community club for Negro boys and girls. He does not want them at the "Y" swimming pool with his children, and besides the missus may be right in what she says about the danger of intermarriage.

He is glad to give something, too, to help the starving in war-devastated lands. He is essentially a kind man, and does not like to think of anybody's going hungry. However, he thinks the minister has rather overdone his appeals to send food to the Germans. After all, they started it, and it will not hurt them to have a little dose of their own medicine.

Space permits only passing reference to certain other of Mr. Brown's interests. There is his lodge, which he is sure has as much religion in it as the churches, and if one lived up to it one would not need the church. When the meeting of the official church board was accidentally scheduled for the same night as the Masonic meeting, he was in a tight spot, but he decided that the lodge needed him more because the minister was paid to run the church. There is also his service club, where he never misses a Wednesday luncheon. This club does a lot of good by contributing to a hospital for crippled children, and anyway it is one place where you can get away from the women and be a man!

Other forms of recreation less void of female influence are the dinners and bridge evenings to which his wife accompanies him. He does not really care much about it—he is too tired after his day's work, but if you are a family man there are some things you have to put up with. If and when cocktails are served he has to drink a little, not because he likes it but because nobody wants to be a wet-blanket. On other occasions when he is among church people who do not drink, the conversation readily turns upon the badness of those who do. Mr. Brown adapts himself, as best he can, to either situation.

IV

We must leave Mr. Brown with his private moral and social dilemmas. But several observations are in order.

The first is that it is Mr. Brown and others like him, with their wives and children, who mainly constitute the churches. The churches are often referred to as if they were their ministers or their official leadership. Pronouncements of the Federal Council or the denominational assemblies are assumed to be the voice of the church. In a sense they are, and such pronouncements are usually in advance of Mr. Brown's views on disputed issues. But in another sense the church is what its lay constituency makes it.

A deduction of great consequence follows from this fact. It is laymen who hold most of the places of crucial economic, political and intellectual leadership in our society. It is laymen who make most of the decisions as to wages, prices, employment, investments, taxes, military

service, crime and its restraint, housing, health, education, recreation and the multitude of other things that fill the newspapers and the radio programs. If the church is going to make any very perceptible dent on current evils, it is mainly the laymen who must make it.

A second general observation is that the laity are shaped by powerful forces, capitalistic, nationalistic and pseudo democratic, which affect the life and thought of most of them far more than anything they hear in the churches. The family, the job, the billboards and store-windows, the radio commentators, the newspaper, the total social situation are constantly driving home the message of "contrary secular gospels." Their ideological foundations are seldom carefully analyzed or theoretically defended, but they make their impact psychologically by such powerful and continuous stimuli that *in concrete issues* relatively few laymen oppose them with the counter-claims of the Christian gospel.

Meanwhile, these same laymen continue to listen and assent without much protest to the gospel as they hear it preached in the churches. When presented in generalizations it sounds familiar and true. Even when such specific matters of dispute arise as the legitimacy of Christian pacifism or the morality of obliteration bombing, the layman is likely to let the minister think his own peculiar ideas, so long as not many people are influenced by him.

A third observation needs to be made to counteract any impression that the foregoing description of Mr. Brown is an attempt to decry or ridicule the layman's situation. If he fails to let his economic or political life be guided primarily by the Christian gospel, it is not because he is bad, unintelligent or essentially weak. He merits sympathy rather than blame, and if he keeps his connection with the church enough to support it by his attendance and contributions, in spite of what must seem to him the irrelevance of many of its activities, he deserves much credit. Viewing himself, he ought to realize that he could be and ought to be a better Christian in his business and civic life than he is. Viewed by his minister, he ought to be seen for what he is—a man caught in a situation so different from the minister's that only by the most unusual discernment can he possibly look at the social scene from the minister's point of view.

V

My final observation is a plea for statement of the basic convictions of Christian faith in language that the layman can understand. He hears in church a great many platitudes and familiar moral exhortations which do not move him much, with now and then a sermon that gives great comfort and support to the inner life. He hears, at least in some churches, words about sin, repentance, forgiveness, atonement, incarnation, redemption, the Kingdom of God, eternal life, the grace of God and the saving power of the living Christ. What this has to do with him or with the world of sharp competition and rising prices he has only the vaguest notion. That such terms stand for ideas which have a bearing on the world in which he moves six days of the week and most of the seventh would be a startling discovery. It is a discovery that he is not likely to make unless we theologians and ministers do a much better job than we have done thus far in stating the eternal truths of the Christian faith in language both simple and relevant to the layman's world.

A first principle of educational psychology is the law of apperception: nothing has meaning until it is apperceived in terms of what has already been experienced and known. This law we violate continually in our preaching. There is no more pertinent verse in the Bible than that which says, "And I sat where he sat." We cannot expect the layman to see the gospel from the minister's point of view until the minister sees the world through the layman's eyes.

Our problem is not mainly "the church against the world" or "the world against the church." It is rather "the world within the church" and, more accurately, two worlds within the church. There is the world of the Christian gospel and its great tradition, carried for the most part by able and consecrated Christian ministers who are wearing out their lives in an almost futile effort to stem the tide of secularism. There is another world competing with this one—a world of business, politics, national security, family responsibilities and a multitude of things that a decent, well meaning, kindly intentioned citizen like Mr. Brown must think about and give time and attention to. These two worlds must meet. The fate of Mr. Brown, and of the preacher, and of their children upon the earth—to say nothing of eternity—depends upon getting these two worlds together.

VERSE

Poet's Vision

A POET sees the small things
  And makes them wonder-hued,
A spider-web in moonlight,
  A poppy silver-hued.

A poet sees the big dreams:
  The unity of man,
And down the ages' vista
  God's own unfolding plan!

LUCIA TRENT.

The Patient Guest

EARTH'S threatened darkness shall not hinder Him,
  Nor men's hearts steeled to work their brothers wrong.
He came when human hope was burning dim,
  When none but angels dared to breathe a song.

Imploring all the doors of men's despair,
  The love that gave is seeking still to give;
Shall Christmas find the Christ yet waiting there,
  And our impoverished hearts insensitive?

The promise holds, as valid as before—
  He offers light and truth and peace and rest.
Reach through the darkness to unlatch the door;
  Show tardy welcome to the patient Guest.

ELINOR LENNEN.

Turkey's Religious Climate Changes

By Robert Root

FOR THE FIRST TIME in years thousands of Moslems from a Turkey that had presumably been secularized have this year been making the pilgrimage to Mecca. The government, which a decade ago made the trip impossible, suddenly shifted this year to permit each pilgrim to take along the equivalent of $700, though business men may still export only a pittance of foreign exchange. The pilgrims, mostly elderly and colorfully costumed villagers, have jammed southbound trains. As they approached the southern border, the berets of the men were pointed more and more into the shape of the banned fez and the forbidden veils of the women covered more and more of their faces. A railroad man estimates that 20,000 to 25,000 had gone before the cholera scare cut off the flow. The railways put them three into a sleeping compartment designed for two—because the pilgrims explained that they would not be sleeping anyway, but praying.

Nothing could furnish clearer evidence of the way in which religion has survived a quarter-century of secularization and of the discovery by the Turkish state that it must about-face. In the words of an American embassy observer, the shift in attitude toward religion "can be considered as revolutionary a change in modern Turkey as the emergence in the past year of political parties has been in its political life."

Parallels with Russian Developments

Old friends of Turkey remark on the similarity of the Turkish mentality and the Russian. Though the Russian-hating Turks will not appreciate the comparison, it is striking to note how Turkey started to suppress religion at about the same time as the Soviet Union and now similarly begins to loosen the strictures. The reasons for religious repression by the Bolsheviks and by Turkey's revolutionary dictator, Kemal Atatürk, were much the same. As in tsarist Russia, religion in Turkey had been a stifling blanket of reaction. The sultan was absolute ruler of state and faith, Moslem courts administered the law, a religious trust held vast properties, the faithful mumbled the Koran in an Arabic they did not understand, and the hierarchy of Islam dominated the national life. The new Turkish republic smashed that grip, and American Christians in Turkey will tell you that it was a good thing.

The numerous Moslem monasteries were closed. A government department took over administration of mosque property and payment of Moslem priests as civil servants. Worship was permitted but, as one observer puts it, religion was "actively neglected." People differ as to whether law or fear was the cause; at any rate Moslem religious instruction ceased. Christians were forbidden to give religious instruction to Moslems. One mission school was closed merely because a teacher discussed religion with a student in a room on school property. Another American school had to give up even silent grace at mealtime. Though the term "Sunday school" was avoided, Christians and Jews did instruct members of their own faith. But after Greek Orthodox priests in 1939 were taken into court for such teaching, this church abandoned the instruction and is only now recommencing it.

Restrictions on Religious Teaching

For over fifteen years, books on the Moslem religion were not printed. Editions of Thomas à Kempis' *Imitation of Christ* and of Fosdick's *Manhood of the Master* were confiscated. Bibles have been sold right along, but even today some newspapers will not accept advertising of the Bible. Religious assembly has been permitted only at hours reported to the government by mosque or church, and even since the war Christian prayer meetings have been called off when word came that the police would intervene. The rigidity of the state was illustrated by an incident after it was decreed, rather late among the repressive measures, that the Moslem call to prayer must be given in Turkish rather than Arabic. In an orderly way, a group of Moslems from one city protested. They were soon jailed, and the judge who freed them was banned to an obscure post.

Slowly, Turkish attitudes have tempered. One American who had been gone for fifteen years says he observes that Turks and Americans are able to work together more smoothly now, and another who was away a similar time sees much less tension between the two groups than before. Speeding the change-over has been a rapid movement toward democratization since the war. To compete with the People's party which had run the one-party government a new organization, the Democratic party, has been allowed to emerge. A certain freedom of criticism in speech and press has been permitted. The new party now agitates for changes in the police law which will give personal security.

Religious Issue in Politics

Because so many Turks are still good Moslems, religion inevitably became a political issue when two-party political democracy arrived. The Democrats started it with a platform proposal calling for restoration of religious instruction. Then in the Turkish assembly last December important deputies of the People's party suddenly urged the same thing. This was such an unheard-of development that it must have been prepared backstage. Ever since, the question of religion, and especially of instruction, has been hotly argued.

Beneath the surface of the freedom and pro-religion developments are big secular issues. Gaining the friendship and support of the West through democratization is the most important. Likewise inspired by fear of Russia is an apparent desire to impress the Moslem world that Turkey wants to stand with it. An argument in the December debate was that, while the Soviets had formerly opposed religion, Russia now appeals to all Moslems and

permits her subjects to go to Mecca. A business man pointed out to me also the stimulus that trade may get from so many pilgrims' going to Mecca.

There are also more specifically religious reasons for the trend. Many Turks have become concerned because secularization has meant that the young have virtually no religion. In a country afraid of communism, it is a telling argument that there is an ideological vacuum in Turkey which Stalinism may fill. Many are concerned about moral degradation, an issue pointed up sharply when the son of the chief of the general staff was involved last year in the murder of a well known doctor. Good Moslems worry about who will conduct services when the present elderly imams are dead. Some also ask: "How can our soldiers leap from the trenches with the traditional cry, 'Allah! Allah!' if they have no faith?"

More Participation in Worship

The discussion has brought with it an apparent increase in religious interest, which probably means only that the religion already present is now more openly expressed. Not only have pilgrimages started but many more people go to the mosques for worship. It was observed, as in the American schools, that more Turks kept the fast last summer, and one American found it "almost impossible to get into some mosques" at that time. The greater freedom also permitted celebration of Mohammed's birth not only in the mosques but at home.

"When I went into a railway diner recently, I was astonished and delighted to hear at one table a discussion of religion, with words like 'God' and 'belief' being used so that all could hear," said F. Lyman MacCallum, secretary of the American Bible Society at Istanbul. "That sort of thing formerly would have happened only in the privacy of a compartment."

A dozen or more religious periodicals have been started this year and are sold openly. Best of the lot is *Selamet* ("Peace"), a weekly started in May, which prints ethical interpretations, Turkish writers' views on religious questions and translations of articles by Moslem scholars of other countries. *Selamet* has been plumping for religious education in the schools up to the university level. As most politicians advocate freedom for opportunist rather than prophetic reasons, so too most of these editors are interested primarily in selling in a lucrative new market; at least one of the new "religious" publishers has been getting out obscene literature at the same time.

Religious Instruction Permitted

New books on the stands include one on how the Moslem should pray. Its format is like that of a Sunday school quarterly and its illustrations of genuflections show not the old turbaned Turk but a modern Turk in Western clothes. Without adverse comment, the American Board publication house has issued, under the title *Prayer,* a book of excerpts from the writings of Alexis Carrel. An itinerant missionary recently distributed some fundamentalist religious tracts, and when complaint was made to the government, the statement came back that this was permitted.

A month after last December's assembly debate the People's party grabbed the political initiative by making the announcement—tantamount to a government decree—that religious instruction under strict government control would no longer be objectionable. This was followed in July by a communique from the ministry of education which stated the conditions. Instruction in courses outside of school is to be permitted, but only where there are primary schools, and only to primary school graduates—presumably to give the government a chance to indoctrinate children first in the principles of the revolution. Imams may teach if they get the approval of the government authorities. To guard the laic character of the state, the communique provided: "If it is wished to use the class as a tool for the achievement of political aims, or if any activity besides the teaching of the principles of Islam and of the method of worship is resorted to in the program, the class shall be closed immediately, and legal proceedings will be opened against those responsible."

In an interview Nurettin Polvan, director of private schools for the ministry of education, described the curriculum recently drawn up by the ministry for these courses. The program begins with the concept of parental and family love, moves to principles such as honesty and cleanliness of heart and body, describes the life of Mohammed as the perfect man, presents the concept of a God who has created all, and then instructs in the fundamentals of the Moslem religion. Emphasizing that these are private courses, Mr. Polvan said the program will be offered in classes of up to two hours a day, up to four times a week, after school hours. Persons of all ages may attend. Like schoolteachers, the religious instructors must apply to the local government for approval. Though the courses are to start the first of the year, few teachers have applied so far, according to Polvan.

No Religion in Politics!

Later on, a similar curriculum for seminaries is to be drawn up by the government, for the new policy will also permit schools to train persons in conducting religious services and teaching religious classes. The theological faculty at the University of Istanbul was abolished during the period of repression, and the Moslems depended largely upon a mosque apprentice system for training a new ministry. Now there is talk of re-establishing the faculty.

There is irony in the way a government which prides itself on separating church and state is now not only maintaining the mosques but shaping the educational program of religion. But if that kind of mixing in religion by the government is tolerated, typical Turks still are adamant against any hint of religion's application to politics or society. For example, a group of young educated Turks deplored to me the threat of a Moslem state. Though they professed varying degrees of interest in religion, they said they belonged to a generation which is ignorant of the subject. One of them had had to "bone up" in a book to bluff his way through a single face-saving attendance at mosque prayers! These young men assailed the political leaders for their lack of interest in doing anything for the down-and-out common man. They proved open to the suggestion that religious ideals might be a good motivation for such social aid, but they came right back to it

sistence that the mosque must never be allowed to say anything about politics.

Actually, Turkish Islam evinces virtually no tendency to have any relation with the state except a reactionary one. The mosque has always been ignorant of the idea of social reform. Fatalism has been the worm at its core. Yet it now betrays a glimmer of a tendency to say that man must do his part and not just wait for God. Today Turks take measures against cholera; a century ago they would fatalistically have resigned themselves to its ravages. The change of attitude has its social implications.

The old Islam is pretty certainly dead in Turkey. The significance of the new bud of freedom is that a progressive Islam may have a chance to emerge. "We have been virtually without religion for twenty years," said one of the young Turks. "When it comes back, it will be the type that is socially constructive." Some think it might even bear some marks of Christianity.

For Christianity, no one foresees any revolution in the Near Eastern opposition to conversions from Islam. Still, there is a tone of optimism among Christians because of the changes of the last year. The restrictions on religion were originally aimed at Islam and only incidentally at the minority faiths. Therefore, as conditions become freer today for Moslem education and publication, Christians get an automatic benefit in greater opportunities for work.

Handel's 'Messiah'

By William P. Sears, Jr.

ON SEPTEMBER 14, 1741, George Frederick Handel completed the magnificent fabric of *The Messiah*. Less than twenty-four days before, he had begun his work on the composition that was to place him securely in music's hall of fame. On Saturday, August 22, 1741, Handel began to compose *The Messiah*, using a text selected from the Bible by a clergyman named Pooley who acted as chaplain and secretary to Charles Jennens, Jr. Jennens was a friend of Handel, a wealthy but literarily unscrupulous man. In fact, a few years later he had the temerity to claim the text as his own.

In writing to a friend, Jennens remarked: "I shall show you a collected I gave Handel, call'd Messiah, which I value highly. He has made a fine entertainment of it, though not near as good as he might and ought to have done. I have with great difficulty made him correct some of the grossest faults in the composition, but he retained his Overture obstinately, in which there are some passages far unworthy of Handel, but much more unworthy of the Messiah." It is true that Handel, throughout the remaining years of his life, made numerous alterations in the work, but it is doubtful that Jennens guided these changes.

Handel worked with godlike speed on the composition. He completed the first part in six days. Nine days later, on September 9, he finished the second part. The third part took but six days. Then for two days ending on September 12 the final details on the scorings were worked out, and *The Messiah* was ready for production. Dr. Allott, the dean of Raphoe, reported that when Handel was asked about his emotions while composing this work his reply was: "I did think I did see all heaven before me, and the great God himself."

Shortly after the completion of *The Messiah*, Handel received an invitation from William Cavendish, duke of Devonshire and lord lieutenant of Ireland, to visit Dublin and present some concerts of his music there. He was glad to accept the invitation, for at the time his compositions were being received with decided indifference by the London public.

On November 4 or 5, 1741, Handel set out for Ireland. He spent a few days in Chester, awaiting favorable weather for the passage across the Irish sea. On November 18 he arrived in Dublin. During the ensuing month he gave a series of very successful concerts, most of the programs being devoted entirely to his own works.

It was on March 23, 1742, shortly before the conclusion of Handel's second series of subscription concerts, that a notice of some importance appeared in two Dublin papers, *Faulkner's Journal* and the *Dublin News-Letter:*

> For the Relief of the Prisoners in the several Gaols, and for the Support of Mercer's Hospital, in Stephen's-street, and of the Charitable Infirmary on the Inn's Quay, on Monday the 12th of April, will be performed at the Musick Hall in Fishamble-street, *Mr. Handel's new Grand Oratorio called the Messiah*, in which the Gentlemen of the Choirs of both Cathedrals will assist, with some Concertos on the Organ, by Mr. Handell. Ticketts to be had at the Musick Hall, and at Mr. Neal's in Christ Church Yard, at half-a-guinea each. N.B.—No person will be admitted to the Rehersal without a Rehersal Ticket, which will be given gratis with the Ticket for the performance when pay'd for.

The public rehearsal, in reality the first singing of *The Messiah*, was held on April 8, 1742. On the following day *Faulkner's Journal* printed this combined review and notice:

> Yesterday, Mr. Handel's new Grand Sacred Oratorio, called the *Messiah*, was rehearsed at the Musick Hall in Fishamble Street to a most Grand, Polite, and crowded Audience; and was performed so well, that it gave universal Satisfaction to all present; and was allowed by the greatest Judges to be the finest Composition of Music that ever was heard, and the sacred Words as properly adapted for the occasion. N.B.—At the desire of several persons of Distinction, the above Performance is put off to Tuesday next. The doors will be open at Eleven and the Performance will begin at Twelve. Many Ladies and Gentlemen who are well-wishers to this Noble and Grand Charity, for which this Oratorio was composed, request it as a favor, that the Ladies who honour this performance with their Presence, would be pleased to come without Hoops, as it will greatly encrease the Charity, by making Room for more company.

On the morning of the performance, the newspapers repeated the request that ladies attend without hoops and

added, "Gentlemen are desired to come without their Swords." By using the space that hoops and swords might have occupied, the managers were able to increase the Music Hall's capacity from the usual 600 to the 700 who actually attended.

Immediate Acclaim

For the first concert performance, Handel presided at the organ. The orchestra was led by Dubourg. Mrs. Cibber and Signora Avolio were the contralto and soprano soloists respectively, while William Lambe, Joseph Ward, John Hill and John Mason were the male soloists, all from the choirs of Christ Church and St. Patrick's Cathedral. The chorus was made up from the choirs of the two cathedrals. The first performance must have been as successful as the rehearsal, for in describing it three Dublin papers used almost the same words that *Faulkner's Journal* had used of the rehearsal.

A second concert performance of the oratorio was given in Dublin on June 3. This was Handel's last public appearance in Ireland. He returned to London in August, determined to try the temper of London audiences toward his new work. From the moment that he announced his intention of making a performance of *The Messiah* one of the subscription series at Covent Garden, it was clear that he would encounter severe ecclesiastical opposition. A secular auditorium was pronounced an unsuitable place for the singing of a musical drama built around the figure of Christ. *The Messiah* was, therefore, billed as "A Sacred Oratorio," under which name London was to know it for several years.

On March 23, 1743, *The Messiah* was first sung at Covent Garden. It was repeated on March 25 and again on March 29. On all three occasions it attracted little of the praise it had commanded in Dublin. Handel's old patron, King George II, attended the London premiere. In a letter to Sir William Forbes, John Beattie, the Scottish poet and philosopher, wrote: "When Handel's Messiah was first performed, the audience was exceedingly struck and affected by the music in general, but when the chorus struck up 'For the Lord God Omnipotent' in the Alleluia, they were so transported that they all together, with the King (who happened to be present), started up and remained standing till the chorus ended."

"This anecdote," Beattie added, "I had from Lord Kinnoull." At the time the event occurred Beattie was only seven years old and a resident of Scotland. Lord Kinnoull was a friend of Handel and an intense admirer of *The Messiah*. At any rate, down to the present day audiences the world over follow the tradition set by King George II and the first Covent Garden audience and stand during the singing of the "Hallelujah Chorus."

First in Choral Repertoire

Handel divided *The Messiah* into three sections. Part I contains the prophecy and narrative of the nativity; Part II tells the story of the passion and resurrection, reaching a climax in the mighty "Hallelujah Chorus"; Part III deals with man's hope of his own resurrection. This is not liturgical music, to be sure; nevertheless the work has a definite place in the music of the church.

No better tribute could be paid *The Messiah* than that given by the critic Rafael Kammerer, who wrote on the occasion of the work's bicentennial in 1942: "In the two hundred years that have come and gone since *The Messiah* first brought tears to the eyes of its creator and filled him with a vision of heaven and the 'great God himself,' it has moved and thrilled more music lovers perhaps than any other choral work in the repertoire of choral societies, church or secular."

BOOKS

A Trilogy Completed

ON THE MEANING OF CHRIST. *By John Knox. Charles Scribner's Sons, $2.50.*

THE PRESENT WORK follows on the author's two earlier studies, *The Man Christ Jesus* and *Christ the Lord*. It deals, as Professor Knox acknowledges, with theological rather than strictly New Testament issues. Yet some of the present themes were already forecast in *Christ the Lord*, for there we have an exposition of how the early community remembered, experienced and interpreted its Lord. Moreover, important emphases in recent biblical theology contribute to the author's present work: history as the locus of revelation, the significance of the religious community, and the world story pictured in the Bible as the context of the gospel.

Underlying the book is a recognition of the impasse in which we find ourselves in view of our efforts since the time of the early church to define the meaning of Christ in terms of person and substance. The emphasis of the New Testament falls less upon who Christ was than upon what he did, or rather what God did through him. The chief titles assigned to him connoted a function in the process of salvation rather than a particular nature. This line of thought Professor Knox gathers up in the conception of the Christ-event in which God revealed himself. This event was, indeed, a cluster of events, including not only the Jesus of history with his death and resurrection, but also the response to these by his followers. Here we have the full meaning of Jesus Christ, that which defines the church, and which is actually available to us through the church and only through it. One of the notable features of the book is its effort to keep to "the facts of our religious life, to describe the meaning Christ actually has for us; not to develop a logically consistent Christology."

If one defines the decisive revelation in terms not only of the historical Jesus but also of his resurrection and the emergence of the church—as the New Testament does—immediate corollaries follow for our present theological situation. It is insufficient to restrict ourselves to Jesus and his teaching (this for the modernists). The revelation is not conditioned upon a particular view of Jesus' birth or resurrection or miracles or upon claims of historicity for particular sayings, i.e., John (this for the fundamentalists).

The dubiety thrown by modern criticism over our sources for the whole story in the Gospels and Acts is not a cause for disturbance, since the church itself conveys in its memory and experience the actuality of the whole event (this for the form critics and other skeptics).

We believe that the author is right in suggesting that his view in no way depreciates the significance assigned to Christ in the prevailing doctrines of the church. But it makes the whole matter more real and intelligible, and it sets the issue where old controversies can be resolved on new ground. The book is both a symptom of and an important contribution to a newly emerging Protestant theology, the signs of which are all about us. We anticipate that questions will be raised with regard to his first chapter where he urges the "fact of revelation," i.e., of Christ, as a datum which can only be acknowledged by any Christian and as one that necessarily comes to him through the church. We believe also that more should be made of the Hebrew world story from creation to judgment as the necessary context in which the decisive event was possible and had its power. This is recognized in one chapter, but one still has a sense that the New Testament transactions are not fully placed in and illuminated by this inseparable background.

The point in the exposition which will perhaps leave the most question in the minds of readers will be the particular selection of "events" and the characterization of them. The inclusion of the resurrection of Christ among these as belonging to the historical rather than to the superhistorical category is well defended but not fully clear. Biblical theology usually assigns the resurrection of Christ to faith rather than to history, though its results in the life of the church come within the scope of historical observation, as Professor Knox insists.

AMOS N. WILDER.

Books in Brief

NOW IN MEXICO. *By Hudson Strode. Harcourt, $5.00.* There are three classes of persons to whom Strode's new book on Mexico can be recommended: those who have been in Mexico and want their impressions revised and extended; those who are going and would like to know what to look for; and those who can't go. Strode's *Timeless Mexico* was a history of a particularly vivid sort. This volume describes cities, scenes and people and narrates many of the author's experiences of travel. It is illustrated with many good photographs. Oh yes, there is a fourth class of readers to whom the appeal will perhaps be strongest of all—those who have been in Mexico and would like to go back.

LITTLE GIANT MANUAL AND DICTIONARY, JAPANESE IN ROMAN LETTERS. *By Edwin Wagstaff and Mariko Nishio. E. Wagstaff, 2933 N.E. 31st Ave., Portland, Ore., $7.00.* A very brief survey of the grammar of the Japanese language is followed by extended lists of idioms, conversational sentences, classified vocabularies and miscellaneous information. The student who has a native teacher, or the independent student who has at hand a more systematic introductory book, should find this volume a useful accessory, especially for its richness in idioms and phrases. But the organization and method of presentation do not, in my judgment, fit it to be the sole reliance of any beginner in the language.

THE SCIENTISTS SPEAK. *Edited by Warren Weaver. Boni & Gaer, $3.75.* In this symposium the scientists, including many of the greatest, speak in terms intelligible to laymen, and briefly, for more than 80 of them say their word in 350 pages. Though intricate technicalities and extended expositions are avoided, scrappiness is escaped by the excellent organization of the volume. The material deals chiefly with the newer discoveries in the physical, chemical, biological and medical sciences. Psychology and anthropology are almost entirely missing (but not quite—see Hooton's chapter), and the social sciences are touched rather lightly. Speaking of science as a useful tool but an incomplete guide for the conduct of life, the editor of the symposium makes this forthright comment: "There are undoubtedly many situations in which we already know the right thing to do but simply do not do it. Thus we must admit, at the very base of our difficulties, a failure in our morals. What is necessary first and foremost, if we are to balance power with wisdom, is a spiritual renaissance." The Apostle Paul described the same difficulty and a similar, but more specific, way out of it (Rom. 7:19-25).

ART AND THE SOCIAL ORDER. *By D. W. Gotshalk. University of Chicago Press, $3.75.* This deserves careful study by those seeking answers to such question as, What is an aesthetic experience? What distinguishes the "fine" arts? What is "form"? What are the criteria of good art? What is the function of art in the life of the individual and in the social order? This last question is the one toward which all the others point, but it can be approached only on the basis of some considered answers to them. It is to the author's credit that he does not provide dogmatic answers to these and similar questions but assists the reader's thinking. He succeeds fairly well in avoiding the technical jargon of art criticism, and is free from the common fault of implying the answers in his statement of the problems. He recognizes that art has legitimate social functions both of an aesthetic and of a non-aesthetic sort. (E.g., a symphony written to boost national morale or a picture painted to promote piety may be good art, though patriotism and piety are not in themselves aesthetic experiences.) One conclusion is that art cannot fulfill its whole function to society unless it has both national and international aspects.

THE BOOK OF SAINTS, A DICTIONARY OF SERVANTS OF GOD CANONIZED BY THE CATHOLIC CHURCH. *Compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate. Fourth edition, enlarged. Macmillan, $6.00.* More than 5,000 (probably nearer 7,000) canonized saints are listed in this 700-page volume, with only enough bare facts about each, as given in the authorized ecclesiastical records, to serve for identification. There is no room for such warm, and often legendary, narratives as those to be found, for example, in Jacopo da Voragine's *Golden Legend.* A supplementary section arranges the saints according to their "days" in the calendar. The first stage in elevation to the dignity of saint-hood is "beatification," which requires "proof of extraordinary holiness of life and two miracles." This usually requires fifty years or more after the death of the candidate. "For Canonization proper, proof of two more miracles wrought since Beatification is demanded." In this volume the miracles are not recited. Dates of canonization are given in relatively few cases.

THE STUDY OF THE BIBLE TODAY AND TOMORROW. *Edited by Harold R. Willoughby. University of Chicago Press, $6.00.* This is, by a wide margin, the most substantial and varied corpus of biblical scholarship that has recently appeared. It is sponsored by the Chicago Society for Biblical Research, which, like the University of Chicago, began its work in 1892 under the dynamic leadership of William Rainey Harper. Of the twenty-four contributors to the volume, all but six are members of the society. The contents fall into

two main divisions: first, surveys of recent advances, current trends and challenging problems in the main areas of biblical and allied research; second, special studies of specific topics. The larger areas are such as Old Testament, New Testament, intertestamental and Septuagint research, contemporary Jewish and Roman Catholic biblical studies, archeology, and the effect of the war on research. Among the special topics are apocalyptic, the relation of the ethics of Jesus to first century Judaism, Old Testament conceptions of revelation, the emergence of the church, the methodology of Old Testament theology, new aspects of New Testament theology. Of such a wealth of material, from scholars of such eminence, not much more can be said in this place than, Here it is! Though the book is essentially technical, it would be unfortunate if it were to be regarded as a work of the professors, by the professors and for the professors. After all, if the Bible means as much to Christians as they say it does, there ought to be a good many of them who would be interested in learning, even at the cost of some mental effort, what processes are being followed and what conclusions reached by the men who devote their whole lives to studying it. W. E. G.

CORRESPONDENCE

General Marshall's Boasting

SIR: Once more I am moved to congratulate and warmly thank The Christian Century for its remarkable and unanswerable editorials on Secretary Marshall's blazing indiscretion in his Chicago speech, on the pro-Eisenhower movement, on the growing militarization of our federal government and on the grave threat to freedom and democracy represented by the universal military service bill. Would we had in this broad land a dozen journals with the sobriety, realism, moral militancy and grasp which almost always characterize the utterances of The Christian Century! And would that this organ of genuine and progressive Americanism commanded a national constituency surpassing that of the commercial and popular weeklies!

Nothing is more nauseating than militarism and jingoism, or ambition and greed, posing as piety and virtue. A conservative politician once said of Gladstone: "The right honorable prime minister always has one card up his sleeve; I do not complain of that, but I do object to his claim that God put that card there." Marshall's professions of pure altruism deceive no one, and it is more sensible to refrain from exciting ironic cheers.

Several months ago, in another speech, Secretary Marshall affirmed with a straight face that American foreign policy has *always* been strictly just and wholly disinterested. We seek to determine what is right in a given situation, and then go ahead and do that, he said in effect. A bright schoolboy could have corrected this piece of ill founded bragging. General Marshall should reread our judicious historians on the Mexican war and on the Spanish war, plus the Philippine blunder.

Rigid militarists are never good diplomats or statesmen. But there is no excuse for crude boasting or for ill timed, ill conceived and ill phrased tirades against governments we recognize and negotiate with in the hope of reaching compromises dictated by conditions and calm consideration of alternatives.

LaJolla, Calif. VICTOR S. YARROS.

[The writer of this letter was formerly an editorial writer on a leading Chicago newspaper.—THE EDITORS.]

Co-ops and Taxes

SIR: Regarding A. R. Hoverland's article, "A Tale of Two Businesses," why not make it clear to business men that consumer or producer cooperatives are one of the growing edges of private enterprise? They are no more socialistic or communistic than the various mutual insurance companies which have had a long and generally honorable history in the United States.

Orono, Maine. MILTON M. MCGORRILL.

SIR: Mr. Hoverland in his article, "A Tale of Two Businesses," did a fine job of trying to promote understanding until he came to parts III and IV in his paper, which deal with profits and corporations. There he not only mangled the facts but betrayed his own failure to see the whole problem.

It is a common practice to denounce corporations because they made 25 per cent more profit in 1946 than they did in 1945. But the fact remains that the purchasing power of that profit in dollars and cents has decreased about 65 per cent, or the same amount as it has decreased for the average individual. Inflation hits the corporations just as much as it does the individual. No one condemns the fact that the worker's profit (represented by wages) has increased, but if corporation profits increase it seems to be some kind of sin.

To say that from 1920 to 1940 farmers received less than half of their fair share of our national income is meaningless unless one states what a fair share would have been and how one arrives at the figure.

Mr. Hoverland is seeking to break down the unwarranted prejudice against cooperatives, but in doing so he seeks to build the same kind of prejudice against corporations and private industry. He had better stick to cooperatives and leave the corporations alone.

First Methodist Church, Milwaukee, Wis. NORMAN S. REAM.

SIR: Thanks for the article, "A Tale of Two Businesses," by Arthur R. Hoverland. This is the finest reaction I have seen in print to the pressure being exerted by certain "tax equality" groups upon the farmers' cooperative movement. Mr. Hoverland has made a fair and timely analysis of one of the subversive ideas which are attacking our democratic unity under the banner of "equality."

Most thinking persons today are aware of the ominous breach that is rising between agriculture and industry. We should all realize that it will be well-nigh impossible for us to keep our way of life in a segmentized economy where labor and industry are at odds, where the farmer is at odds with both, where small business is pitted against big business, and so forth. Any intelligent executive of the most urbanized industry realizes that his business cannot afford to engage in a drawn-out struggle with the farm people of America.

However, there are always those who seek to sow the seeds of discord. An association crying "tax equality" has tried hard to discredit the farmers' cooperatives in the eyes of the American public. Although the cooperatives have avoided no just taxation (even the rebates being taxed, since the farmer pays income tax on his earnings), nevertheless they have been attacked with such loose and deadly epithets as "un-American," "communistic," "parasitic," as well as "tax dodger" and "sponger." It is time that all Americans realize that unless this attack, and others like it, are soon stopped we shall find our country divided into segments which are easy prey for the vultures of destruction.

Lutheran Church, Milford, Iowa. W. GORDON SMEDSRUD.

SIR: In "A Tale of Two Businesses," Mr. Hoverland demonstrates that the farmers' cooperative store and the store operated by two partners are on substantially the same footing so far as taxes are concerned. Inasmuch as all large businesses and a great

many small ones are necessarily conducted as corporations rather than as partnerships, the comparison should have been between the cooperative and a corporation.

The owners of an incorporated business are doubly taxed: first on the corporation's earnings and then on the owners' dividends. Double taxation is not inflicted upon the owners of a cooperative. Since taxation of the corporation, as well as its owners, is an easy way of obtaining government revenue, it appears to be the settled policy of the government to employ double taxation, in spite of its inherent unfairness. If, then, corporations are to be taxed in this way, why should not the same policy be applied to cooperatives?

The inequity of the present discrimination in favor of cooperatives is most apparent in the case of a cooperative that does half of its business with people outside of the cooperative. As to that half of its business, the cooperative is just like any corporation. It competes with corporations that endure double taxation. There are doubtless many such cooperatives. A number of them have come to my attention in the fruit-handling trade in this state. Wealthy individuals reduce their tax burdens by converting their corporations into cooperatives, or, more correctly speaking, into half-cooperatives.

Maitland, Fla. GEORGE L. CHINDAHL.

Philippine Church Developments

SIR: With regard to your editorial "Filipinos Propose Union with Episcopalians" in your issue of October 8, permit me to make the following observations of a clarifying nature:

1. It is not the Iglesia Filipina Independiente but the "church" of Reyes, which seceded from the original church, that petitioned for union with the Protestant Episcopal Church and for reconsecration of its bishops.

2. Reyes was not the successor of Bishop Aglipay. At the death of Bishop Aglipay, the church proclaimed Bishop Santiago A. Fonacier as its head to succeed Bishop Aglipay.

3. Reyes is just a usurper.

4. The original church is going strong. Ilokos Norte, the province of Msgr. Aglipay and the cradle of the Iglesia Filipina Independiente, as well as many other provinces, are with Bishop Fonacier.

5. Bishop Fonacier has been succeeded by Bishop Juan Jamias, the only survivor of the original Roman Catholic priests who helped Bishop Aglipay found the Iglesia Filipina Independiente.

6. It is not true that not more than 5 per cent of the Aglipayans have departed from the trinitarian faith. The truth is that the whole church, with the exception of Reyes and his group, maintains its faith in the unity of God. With the grace of God, and under the leadership of Bishop Fonacier and Bishop Jamias, the church will continue in this belief in the unity of God.

Iglesia Filipina Independiente, L. A. RUIZ,
Manila, P. I. Bishop-Secretary General.

Against C.C.-E.R. Union

SIR: The letter appearing in The Christian Century from certain persons associated with Chicago Theological Seminary regarding the proposed merger between the Congregational Christian Churches and the Evangelical and Reformed Church justifies a statement from the ever increasing number of ministers and laymen who seriously question the wisdom of this proposal.

The need for a more effective and united witness for Protestantism is recognized by all. Denominationalism has undoubtedly served some useful ends in preserving cherished convictions in a diversified Christendom, but there are still too many denominations. They should be brought together whenever it can be done naturally and effectively. But every such proposal should be considered on its own merit and should not be attempted simply on the basis that any kind of union is good. All of us could think of organic unions which would hinder and not help the cause of a united Christendom. It is a basic fallacy that you can produce union by a vote or that mere mechanical structure will accomplish it. The essential unity is a unity of spirit and purpose in Christ. It is not an ecclesiastical machine.

What are some of the facts regarding this proposed merger? It is probably a safe assumption that not more than 10 or 15 per cent of the members of these two groups know each other except by name. It is even more certain that not one per cent have even read the "basis of union." These two groups have different church polities, one congregational and the other presbyterial. They have different traditions, one Continental and the other American. One has been accustomed to ecclesiastical authority above the local church; the other has not. One has been accustomed to creeds; the other has largely built its fellowship around covenants. A basis of union is proposed without any constitution defining the exact nature and structure of the church proposed. There is equality of representation on official boards although Congregational Christians are nearly twice as many in number as the E. and R. group. There are complicated financial problems and particularly in the field of ministerial pensions.

There is strong evidence that many churches in both groups will conscientiously feel that they cannot go along in such a confusing and uncertain adventure. The proposed union has not come from the "grass roots" as an outgrowth of many natural contacts in local fields. It has been largely sponsored from the top so that members of the local churches are just now becoming aware of it. The Congregational Christian Churches and the Evangelical and Reformed Church must think seriously about these obvious facts. They must determine whether these basic differences are not likely to hinder rather than to help in the realization of that essential unity of spirit in which all earnestly believe. Both groups have been associated with organic unions which have failed in their purposes and have also known of groups now in organic union which have a divisiveness such as neither of these two denominations has known.

Let the Congregational Christian Churches and the Evangelical and Reformed Church unite federatively and not attempt this organic union now. It would be a great opportunity and an inspiring privilege to start the kind of federation which Dr. E. Stanley Jones has been advocating in his plan for a "United Church of America." Already over 40,000 clergy and laymen have signed cards indicating support of such a movement. It could be realized in a decade and would do more to realize the real unity of Protestantism than a dozen small schemes for organic union. Perhaps organic union may be advisable later, but for the present time infinitely large opportunities are calling us.

Flatbush-Tompkins Congregational Church, ALFRED G. WALTON.
Brooklyn, N. Y.

Are Alaska's Indians Being Plundered?

SIR: The provisions of H. J. Res. 205, enacted into Public Law 385, 80th Congress, on August 8, 1947, which is discussed in your October 8 issue under the heading, "Plundering the Indians of Alaska," by Ruth M. Bronson, apply exclusively to the Tongass national forest. Representatives of both the interior and agriculture departments advocated enactment before the House and Senate committees, considering the resolution as an "interim" measure to encourage the establishment of a pulp and paper industry in Alaska. This industry offers excellent possibilities to improve the economy of and employment opportunities in Alaska, including welfare of the local Indian population, and to provide a new and important source of much needed pulp and paper for the United States.

It is regrettable to inject a racial issue into a problem in which none is basically involved. A reading of the hearings on H. J. Res. 205 will quickly establish that the members of Congress and administrative officers of the government gave careful consideration to avoidance of any discriminatory action against the Alaska Indians in connection with this legislation.

The joint resolution, now enacted into law, neither affirms nor denies any Indian rights. Decision regarding them is to be made later by Congress or the courts. In the meantime, the Indian rights are not at all jeopardized. All receipts from the timber sales on all of the Tongass national forest are to be placed in escrow and disposed of eventually in accordance with the above mentioned decisions. These timber contracts provide, of course,

that all cutting is to be done under Forest Service supervision and in accordance with forestry practices. Consequently the lands, regardless of whether determined to be federally owned or Indian-owned, will be kept in a continuously productive condition.

Large sections of Alaska are covered by Indian claims to land, based on "possession" from early times. All features of these claims, as applied to vast uninhabited areas such as the timberlands of the Tongass forest, are extremely vague. Their location and extent, and whether the proper claimants are individuals, families, clans or native villages, have not been determined by Congress or the courts. In fact, the existence of any possessory rights on these unoccupied lands is often challenged. Years may be required to straighten out all of the problems. Obviously, pulp mills requiring investments as high as $30,000,000 each cannot risk coming into the territory to use timber which carries this title cloud, and in order to allow the industry to go ahead Congress was asked to pass the relatively simple and, we believe, wholly equitable H. J. Res. 205.

There seems to be no valid reason for opposition to the above plan. The 6,500 Indians of southeast Alaska do not live on the timbered lands covered by their claims but in villages of their own (not reservations), as well as in Juneau, Ketchikan and other towns. Aside from small quantities of wood taken for fuel and other domestic use (which everyone, Indian and white, can take without charge or permit from Alaska national forest lands), the Indians make no use of the timber resource. They largely depend on commercial fishing for a livelihood, but the fishing season of two months or less is too short to provide a good living throughout the year. Making the timber available for pulp manufacture will give the Indians an opportunity for year-long employment cutting pulpwood or working in the mills.

The Indians, along with the whites, do some hunting in the fall of the year on these forest lands but logging would not interfere to any extent with such use.

Department of Agriculture, LYLE F. WATTS,
Forest Service, Chief.
Washington, D. C.

SIR: The letter of Mr. Watts repeats the representations which Mr. Watts' superiors made to Congress in urging enactment of the Tongass act, and should make clear to your readers how far these representations stand from the truth.

First Mr. Watts assures us that the act "neither affirms nor denies any Indian rights" and that "the Indian rights are not at all jeopardized." The fact is that the bill expressly supersedes each of the statutory guaranties of Indian rights. The most recent of the guaranties of possessory rights that are repealed by the Tongass act is the following, from Alaskan Organic Act of June 6, 1900: "The Indians or persons conducting schools or missions in the district [of Alaska] shall not be disturbed in the possession of any lands now actually in their use or occupation."

Section 2(a) of the Tongass act authorizes the secretary of agriculture to sell timber "notwithstanding the existence of such rights." Section 2(b) authorizes the secretary of the interior to sell the land now used by Indians or their schoolteachers or missionaries notwithstanding the existence of such rights. Section 2(c) declares that purchasers will receive a title to such lands "free and clear of all claims based upon possessory rights."

Would Mr. Watts think that his rights were "not jeopardized" if Congress passed a law allowing some official to sell his land and his trees without consulting him? Would it make the blow any easier to bear if he were told that he could go and sue the government for whatever was taken? Does it erase the shame of racial expropriation to say that the Tongass act does not use words like "racial expropriation" but merely repeals the acts on which Indians rely for the security of their titles?

Mr. Watts says: "It is regrettable to inject a racial issue into a problem in which none is basically involved." Who injected the racial issue? Was it not those who pushed through Congress a law to repeal the acts on which Indian titles rest? Will Mr. Watts or his superiors claim that this is not racial legislation because perchance white teachers and white missionaries, as well as Indians, may, under its terms, be expelled from their homes and their lands to make room for Mr. Watts' timber buyers?

Space does not permit an analysis of other equally outrageous distortions of the truth in Mr. Watts' letter, and so I mention briefly only two. The contention that "all features of these [possessory] claims . . . are extremely vague" is untrue. Many of these claims have been delineated by exact boundaries, which are shown on an interior department map printed in the hearings to which Mr. Watts refers.

Equally misleading is Mr. Watts' reference to these Indian possessions as "uninhabited." For a century our courts have been following the Supreme Court's statement that "their hunting grounds were as much in their actual possession as the cleared fields of the whites." And it is only a year ago that these Indians were assured by the commissioner of Indian affairs, on the occasion of a Supreme Court decision upholding rights to timber lands: "The Supreme Court has now held that original Indian title—even though not accompanied by notary seals and ribbons—is as good as any white man's title. . . . This means the end of a long-standing discrimination which made Indian lands in the old days a prey to all sorts of land-grab schemes. . . . As the Supreme Court has said, 'The Indian's right of occupancy has always been held to be sacred; something not to be taken from him except by his consent, and then only upon such considerations as should be agreed upon.' "

I can only conclude that Mr. Watts has as little respect for the fifth amendment as he has for the eighth and the ninth commandments.

There is only one statement in Mr. Watts' letter that offers any ground for hope. He gives us his word that Indians can take wood "for fuel and other domestic use . . . without charge or permit." The Indians of southeastern Alaska now propose to do just that. I should like to believe that Mr. Watts will adhere at least to the assurance that they may do so in peace. But I strongly suspect that Mr. Watts will try to have Alaskan Indians thrown into jail when they begin to cut their own timber, as his service has often threatened to do in the past. There is only one thing we can be sure Messrs. Watts, Anderson and Krug will not be able to do: they will not be able to punish the Indians by sending them "back where they came from."

Congress of American Indians, RUTH M. BRONSON,
Washington, D. C. Secretary.

Two Views of an Editorial

SIR: I am a Protestant, and a Protestant who knows in detail the differences between the Protestant and Roman Catholic positions. I have just read your editorial, "Hierarchy Issues Annual Message." In my judgment the Roman Catholic statement deserved more intelligent handling on your part. The formalism of the Roman Church unquestionably involves perils; and it may be remotely a source of secularism; but certainly it is not the great source. I rejoiced in the Roman Catholic emphasis; and it would have been more statesmanlike if your paper had expressed frank admiration. This Roman Catholic pronouncement goes more directly to the crux of the modern issue than anything that I have seen recently.

Philadelphia, Pa. HAROLD PAUL SLOAN.

SIR: I am extremely shocked and disappointed to see you agree with the American Catholic bishops' attack against secularism. It is quite evident that you have been taken in. If you had studied the bishops' document more carefully and had read between the lines you would not have agreed so readily. What the Catholic hierarchy is attacking is liberalism—modern society with all its freedoms and democratic institutions. But the Catholic bishops are cunning and very clever. They knew that they could not come out openly against our cherished freedoms and separation of church and state. So they builded a straw man, secularism, and blamed him for everything under the sun. I cannot understand how you can say with a straight face that belief in God is essential to moral regeneration when the greatest criminals of all time have been believers in God. Have you forgotten the massacre of the Albigenses and other crimes?

Miami, Fla. M. NOVELLA.

NEWS of the CHRISTIAN WORLD

Canada Leads in Admitting D.P.'s

Takes as Many as All Other Nations Outside Europe—Quebec Jails Two Jehovah's Witnesses

MONTREAL, Dec. 3.—Canada is admitting as many European displaced persons as all other non-European nations combined, a Montreal audience was told by Hugh R. Keenleyside, deputy minister of mines and resources. Mr. Keenleyside said that there is no discrimination in this country's immigration program and that the ethnic ratio of the population is being maintained as far as possible. Rabbi Joshua L. Liebman of Boston congratulated Canada on her leadership in this matter when he spoke here recently under the auspices of the Canadian Jewish Congress. He spoke shortly after the arrival of the first group of 1,000 Jewish orphans to come to this dominion. Many Scots are anxious to settle in Canada, Lord Selkirk stated here last week.

* * *

Restore Price Ceilings

After removing price ceilings on canned goods, the dominion government was forced to restore them hastily as prices spiraled owing to panic buying. The new ceilings provide for increases. Almost all staple foods have advanced in price. Under the new foreign exchange regulations Canadians cannot accept gifts of more than $5 value from abroad, although there is no limit to the value of gifts in American currency which they may receive from the United States. The maximum amount of U.S. dollars that a Canadian may obtain for pleasure travel is $150 per year.

* * *

Kirkconnell to Go to Acadia University

Watson Kirkconnell, head of the English department at McMaster University, has been appointed president of historic Acadia University and will take office early next summer. Acadia is the Baptist college which has served Nova Scotia for 109 years. Dr. Kirkconnell is a linguist of world renown, author of some 40 books, a lay preacher and Sunday school worker. He was once president of the Baptist union of western Canada and was among those instrumental in forming the Baptist Federation of Canada. Recently he completed a survey of educational institutions in Canada (as co-editor with Dr. Woodhouse) for the Rockefeller Foundation.

* * *

To Print More Bibles In Canada

Commissioned by the British and Foreign Bible Society to investigate the possibility of publishing the Scriptures in various foreign languages in Canada, W. H. Hudspeth arrived last week to take up the office of general secretary of the society for Canada and Newfoundland. Fifty thousand New Testaments in modern Greek are required by the society for distribution in Greece, and Mr. Hudspeth will seek to print them here. He would like to publish Bibles in Chinese as well. Since 1936 Hudspeth has been in charge of the Bible House in Shanghai, where Scriptures could formerly be produced cheaper than anywhere else in the world. He and his wife were interned for three years during the war. With shortages and inflation as handicaps in Shanghai, the society still carries on, but is turning toward this continent with the hope that Scriptures may be printed here in increasing quantities, he reported. While concerned over the political future of China, the veteran missionary stated that never before have the Chinese been so receptive to the Christian message.

* * *

Sentence Witnesses To Jail in Quebec

Mrs. Arthur Nadeau was sentenced to 15 days in jail at St. Joseph de Beauce, after an assize court jury found her guilty of seditious conspiracy arising out of distribution of a tract entitled, *Quebec's Burning Hate*. She stated that she had been ordained a minister of Jehovah's Witnesses five years ago. Her father, Aime Boucher, has appealed against the 30-day sentence which was given him. A Jehovah's Witness has instituted court action against Quebec city seeking to have declared *ultra vires* a municipal by-law which prohibits the distribution on city streets of pamphlets and circulars without permission of the chief of police. He claims that under the code of civil rights he is free to distribute the literature of his sect in his own way.

* * *

And So Forth

The Presbyterian College here received $55,000 as a bequest from the estate of Miss Cornelia Macmillan, and St. Mathew's Presbyterian Church received $10,000.

F. W. Norwood is back in Montreal after a series of preaching missions in western Ontario, under the auspices of the Board of Evangelism and Social Service of the United Church of Canada.

A new member of the Canadian Council of Churches is the Reformed Episcopal Church, with 9 congregations, 15 ministers and about 1,000 members.

Muriel Margaret Spurgeon is the first woman to be ordained in the Baptist Church in Canada. She will be a missionary in India. Miss Spurgeon is a descendant of the famous C. H. Spurgeon and the daughter of missionary parents.

George W. Goth of Westmount Park United Church here has accepted a call to Metropolitan United Church, London, Ont., and will move next July.

J. B. MacLean has resigned as minister of the Presbyterian Church at Huntingdon, Que., where he has served for over 30 years. He has been made minister emeritus.

DECOURCY H. RAYNER.

Great Lakes Choir Records Now Available

An album of three records (six sides) made by the Great Lakes naval training station choir during the war is now ready, and may be ordered from Hjalmar F. Hanson, former chaplain and director of the choir, at the Moreland Lutheran Church, 652 N. Lotus Ave., Chicago. The cost is $4.50, plus postage.

Ban, Then Permit Carols in Schools

After Protest Against Order, Officials Announce 'Christmas as Usual' in Brooklyn Districts

NEW YORK, Dec. 10.—Protests by Catholics and Protestants greeted the order issued this week by a district superintendent of schools banning "carol singing" and "religious symbols" in the Brooklyn schools under his jurisdiction. As a side issue, anti-Semitism was fanned into flame. A Knights of Columbus leader called the order an "insult to all Christians," and the civic and moral affairs commission of the Brooklyn division of the Protestant council termed it an "anti-religious act." Whereupon the mayor called the president of the board of education for a conference on the matter. William E. Jansen, superintendent of schools, immediately sent out an order calling for "Christmas as usual" in all the schools. Many Protestant and Catholic leaders, however, stood out for a complete revocation of the original directive, so that no precedent should be established.

* * *

Protestant Group Files Brief On Restrictive Covenants

The human relations commission of the Protestant council is one of the organizations over the country which will present briefs before the Supreme Court when it considers an appeal from a Michigan court decision upholding restrictive real estate covenants. Counsel for the commission will argue that preventing Negroes, through covenants, from buying, selling or renting real estate is a violation of the federal civil rights act. The commission's brief states in part: "The actual harm done to the Negro by the covenant, the restrictions on his normal living, the cumulative effect on his ability to earn a living and to be free from other forms of racial segregation, the denial of his right to buy and use property which a willing seller is ready to sell to him, all these wrongs to a large number of citizens throughout the nation present a federal question of the greatest importance."

* * *

American Bible Society Sets Largest Budget

Adopting the highest budget in its 131-year history, the American Bible Society plans to expend $2,981,645 next year for Bibles, Gospels and Testaments to be distributed in Europe and the Far East. Frank H. Mann, general secretary, says that if the sum sought can be raised, it may be possible to meet General MacArthur's cabled appeal for the expansion of Bible distribution in Japan next year. On Thanksgiving Day the society opened its "chapter a day" Bible-reading crusade, which will continue until Christmas under the general theme, "One World—One Book."

* * *

Lutherans to Cooperate In Refugee Work

Steps to coordinate the Lutheran World Federation's activities among refugees with similar programs of other church agencies

were approved at a recent meeting here of the administrative committee of the federation's U. S. committee. A working agreement for developing a unified program of aid with Church World Service and with the World Council's refugee commission was ratified, as was another calling for cooperation of the three groups with the world organizations of the Y.M.C.A. and the Y.W.C.A. It was stressed that all the organizations concerned will maintain their separate identities and may negotiate such separate agreements as they wish with the International Refugee Organization or any other authority.

* * *

Bishop Dibelius Returns To Germany

Bishop Otto Dibelius of Berlin said farewell to America at a service sponsored Sunday evening at the Lutheran Church of the Good Shepherd, Brooklyn, by the National Lutheran Council. The bishop said that he had come to this country not to ask for anything but to thank the churches for all their acts of love. Speaking of the prospects of starvation faced by many Germans today, he said: "A little help from someone far away, while in itself not enough to sustain life for long, has a psychological and spiritual effect so tremendous that people often regain their will to live." At a luncheon on Friday the Federal Council of Churches bade farewell to Bishop Dibelius at the same time that it welcomed Hans Asmussen, chancellor of the Evangelical Church in Germany, who has arrived for a two-month visit under the auspices of the Lutheran World Federation.

* * *

And So Forth

Preaching Sunday at Flatbush-Tompkins Congregational Church, one of the largest in the denomination, Alfred Grant Walton declared that the Congregational Christian and the Evangelical and Reformed churches should seek a unity based on federation rather than on organic union.

If Christianity is to meet the challenge of materialistic philosophy, there must be an end to Protestant denominationalism, Bishop G. Bromley Oxnam declared in a sermon Sunday at Riverside Church. Insisting that the reunion of Protestant churches is "quite possible," he said that the "great Protestant disunity that seems to exist is more apparent than real."

Tributes from all over the nation and the world poured in as the funeral service for Nicholas Murray Butler, president emeritus of Columbia University, was held in St. Paul's Chapel on the campus. Raymond C. Knox, chaplain emeritus of the university, preached the sermon.

A former Y.M.C.A. elevator boy, Rudolph J. Thomas, has been elected executive director of the Harlem "Y," largest of its kind in the country.

S. Carson Wasson, pastor of the 275-year-old Rye Presbyterian Church, on Sunday conducted a special service rededicating the church building. The sanctuary has been redecorated and enlarged and the entire building repaired and renovated.

The centenary of the founding of Zion-St. Mark's Evangelical Lutheran Church was celebrated Sunday morning, with Frederick R. Knubel, president of the United Lutheran synod of New York, preaching the sermon.

J. Henry Carpenter.

German Churches Appeal to Men

Initiate Service Projects in Order to Enlist Their Participation—New Demands Facing CRALOG

Bad Salzuflen, Germany, Nov. 25.—In order to combat the growing apathy and widespread nihilism among the male population of Germany, the Protestant churches are launching several new efforts calculated to enlist the men. On the third Sunday of October, designated as "Men's Sunday," clergy and laymen together reaffirmed their faith and directed their attention to specific problems such as those of returning prisoners of war, political prisoners and refugees. In many communities the church bells are tolled when a prisoner of war returns, and his name is mentioned the next Sunday at church services. The church also implements its concern by operating hostels for returnees who are homeless or who need special vocational reorientation. In ministering to these people the German Y.M.C.A. has joined hands with other Protestant agencies, with Catholics and with the Red Cross. A special week of prayer was conducted recently by all Protestant bodies for the nearly 2,000,000 Germans still behind barbed wire. At the same time small gift packages were collected for distribution among homeless P.O.W.'s at Christmas.

* * *

Exchange of Prison Camp Pastors Planned

The Council of the Evangelical Church in Germany has formulated a plan for an exchange between pastors in P.O.W. camps abroad and clergymen in service at home. Some P.O.W. pastors have served five years in England and other countries. The negotiations with Great Britain have reached the point where the exchange is expected in the near future. Through the World's Y.M.C.A. prominent Continental religious leaders have gone as visitors to the prison camps in England and Belgium.

* * *

CRALOG Faces Increased Needs

At their recent three-zone meeting at Bad Homburg, representatives of the Council of Relief Agencies Licensed for Operation in Germany heard Robert Kreider, Mennonite delegate, tell of the "terrifying need in Germany for the coming winter." This correspondent, representing the World's Y.M.C.A., presented the needs of prisoners returned from captivity in Russia. Whereupon the Brethren, Mennonite and Roman Catholic delegates laid definite plans to cooperate with the Y.M.C.A. in its service to these unfortunates.

* * *

Quakers Pioneer in Unique Community Approach

At the CRALOG meeting Bob Good, Quaker relief worker in Frankfurt, described the successful community center which is sponsored in that city by the American Friends Service Committee but run by the Germans themselves. American staff members at the center work under an all-German committee representing every area of community life. Various subcommittees deal with specific activities, e.g., one on youth work which includes representatives from all the youth organizations in the city. This center, like three similar centers operated in the same manner, has an international atmosphere about it. The barracks in which it is housed was erected and furnished through materials and labor from Sweden, Switzerland, Germany and the United States. Friends Relief Service, a British organization, operates more than a dozen similar centers in the larger urban areas of the British zone. All the centers draw largely upon German leadership and initiative for their well rounded programs.

* * *

Food for Starving Or Plastics?

Discussing hunger in a recent issue of the monthly journal *Universitas*, President Rein of the University of Göttingen questioned the ethics of utilizing millions of tons of milk to make plastics "while children are wasting away." He also pointed out that huge quantities of fat fit for human consumption are "wasted" in the production of soap and cosmetics and that invaluable grain goes into alcohol. Should not this "misuse of highly important foodstuffs be called a sin?" he asks. The reply of the Protestant weekly, *Neue Kirche*, was strongly affirmative. It warned the world to recognize this "deadly sin" before it is too late.

* * *

And So Forth

In Königsberg (now Kaliningrad) in former East Prussia the following vital statistics on the remaining German population were recorded during the past year: 191 babies christened, 27 persons confirmed, 13 couples married, 1,756 burials.

The Protestant Bishop of Berlin and the director of home missions in eastern Germany have appealed to all women in Berlin and Brandenburg who expect a child but are unable to care for it properly to give their babies into the keeping of the church. When the mother wishes to have her child back, she receives it without question.

The litany in a Catholic prayer book recently published in the Soviet zone was modified when the censor struck out the intercessions, "That Thou mayest give us a God-fearing government" and "That Thou mayest liberate the victims of unjust force from all suppression."

Prof. Max Planck, Nobel prize winner who helped lay the foundation of modern atomic physics by his quantum theory, died Oct. 4 in Göttingen, nearly 90 years of age. Planck was a confessing Christian whose activities were carried on under the motto, "Always toward God." He often expressed his faith in these words: "Science and religion run parallel and meet in infinity." In 1944 when he learned that his son had been murdered by the Gestapo, he uttered this prayer: "God's ways are not our ways." Ernest Lefever.

Mennonite Brethren Change Name

Delegates to the quadrennial session of the General Conference of the Mennonite Brethren in Christ, held recently in Potsdam, Ohio, voted to change the name of their denomination to United Missionary Church, Religious News Service reports.

'Zion's Herald' Honors Bishop

Methodist Journal Gives Churchmanship Award to Hartman, Former Editor—Weekday Program Advances

BOSTON, Dec. 10.—Bishop Lewis O. Hartman was given the *Zion's Herald* award for Methodist churchmanship at the annual dinner of the 125-year-old Methodist journal Dec. 8. A bound copy of the Bible with a gold-leaf inscription on the front cover was presented by Alfred H. Avery, president of the Boston Wesleyan association, publishers of *Zion's Herald*. Bishop Hartman, who for 24 years prior to his election to the Methodist episcopacy was editor of the paper, was introduced by Emory Stevens Bucke, present editor. Joshua Loth Liebman, rabbi of Temple Israel, joined in praising Bishop Hartman for "giving a conscience to New England on the racial question as well as other issues."

* * *

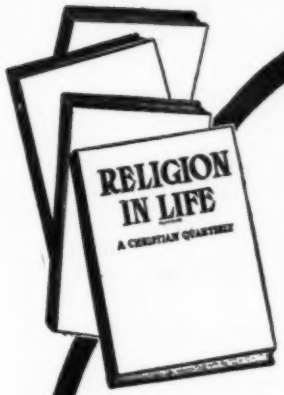
Council Hears of Growth Of Community Church

The annual meeting of the Massachusetts council of churches was held in Fitchburg in November. Delegates representing 60 community councils of churches and 2,000 individual churches attended. Frank Jennings, executive secretary of the council, told the convention that 50 new local councils have been organized during the past 10 years. He reported that the community-type church is growing in favor. Already 55 federated, 15 union and a number of denominational community churches have been established in the state. Of cooperation on the part of the Christian Science Church he said: "For more than two years we have been encouraged by increasingly friendly relations with the Christian Science Church—the Mother Church in Boston. Officials of the church and its board of directors have been most congenial and have given tangible evidence of their interest in the council's work." One of the new council projects is the commission on the church and public education headed by Ernest R. Caverly, superintendent of the public schools of Brookline. The convention elected Isaac Higginbotham (Baptist) as president to succeed Bishop Lewis O. Hartman.

* * *

Ferré Addresses Institute

Need for a "dynamic, empowering faith" was emphasized by Nels F. S. Ferré at the fourth annual Boston institute for religious and social studies held at the American Academy of Arts and Sciences. Dr. Ferré, professor of Christian theology at the Andover-Newton Theological School, said: "Belief in human reason must give way to the fuller facing of the facts of human sinfulness and the need for a dynamic, empowering faith." He described existentialism as an emphasis on "man's inescapable individualism." "It is a rising tide," he said. "The real problem is whether it will become guided by secular forces or made whole within the context of the Christian faith where it originated and ought to end." Dr. Ferré praised



Winter, 1947-1948

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* * *

Boston Leads in Weekday Religious Education

Boston this week achieved the distinction of having the largest participation of public school students in weekday religious instruction of any city in the United States, according to Frederick J. Gillis, assistant superintendent of schools, who is in charge of the program. Mr. Gillis reported that 85 per cent of the eligible students attended the classes. Judging from one school district (the Prince school), about four out of five parents are in favor of the program. With grades four to eight eligible, there were 522 students who could have attended. Of this number 420 did so—220 Roman Catholics, 30 Christian Scientists, 6 Jews and 164 Protestants. Each student went to the church of his or her parents' choice for the instruction.

* * *

Calls for Christian Action as Foil for Totalitarianism

Addressing a recent Protestant service held in Norwood junior high school, Emory Stevens Bucke, editor of *Zion's Herald* and one of the seven clergymen who studied church and state relations in Yugoslavia last summer, asserted that men who threaten war every time their imperialism is denounced are "muddle-headed stumbling blocks" in the path of civilization's progress. "Christians outride any threat of totalitarian communism or fascism by putting their religion into practice," he said. "We will defeat communism and fascism in the world by presenting positive examples of what life can be like when it is free, and not by any reliance on a goose-stepping organization which seeks to control people and corral human beings into molds of conformity."

* * *

And So Forth

In Boston University school of theology's campaign to raise $650,000 by the first of the year for a new building and chapel on the university's Charles river site to replace present quarters on Beacon hill, students have pledged $10,000 to provide a prayer room within the larger chapel.

Aaron Meckel, pastor of First Congregational Church, Braintree, and author of the recently published *New Day of Evangelism*, leaves shortly for First Congregational Church, St. Petersburg, Fla., one of the denomination's largest congregations.

Dwight C. Smith of Olympia, Wash., has accepted a call to Mount Vernon Church here, served for many years by Carl Heath Kopf.

DONALD G. LOTHROP.

Catholic School Enrollment Shows Increase

According to a report by the National Catholic Education Association, enrollment in Roman Catholic elementary schools has increased since 1920 from 1,800,000 to 2,151,000—20 per cent. During the same period, elementary public enrollment increased 12 per cent. The association estimates that about 65 per cent of Catholic children of elementary school age are in parochial schools.

Urge That Relief Giving Be Doubled

John R. Mott, Robbins Barstow Report on Needs to Conference Sponsored by Philadelphia Council

PHILADELPHIA, Dec. 10.—At an overseas relief conference sponsored recently by the Philadelphia council of churches, Robbins W. Barstow, executive associate of Church World Service, and John R. Mott pleaded for a larger response to world needs. Dr. Mott portrayed the situation of the shattered, diseased, starving and dying people of Asia and Europe and declared that we now face the "greatest concentration of major unsolved problems" ever known. Dr. Barstow reported that Church World Service in the first 10 months of 1947 received and sent abroad $4,600,000 in cash and 15,000,000 pounds of commodities worth $5,500,000. Less than one per cent of these supplies failed to reach their destinations. Overhead costs were held to 1.89 per cent. Minimum asking for 1948 is $24,000,000. Dr. Barstow urged each person to give twice as much as before. With a decent harvest in 1948, he believes, needs for food and clothing, now so desperate, will begin to taper off, but the needs of displaced persons will remain.

* * *

A.F.S.C. Lists Requirements For Projects

In the new *Bulletin* which replaces other American Friends Service Committee publications, Clarence E. Pickett, executive secretary of the organization, lists three tests for committee projects. They are: opportunity to use and develop instruments of good will where conflict, bitterness and misunderstanding are characteristic; a chance for a considerable number of young men and women to experiment in a growing, healthy cooperative society; and opportunity to work in fellowship with persons of different social, racial or national backgrounds. Last year the Quakers conducted a garden project for Finland. This year they will sponsor the sending by children of seed packages, at 50 cents each, to Poland, Hungary and Japan. Recently the future of the committee's projects in Mexico was considered at an eight-day conference held at Palmira, Mexico, in observance of the ninth year of Quaker work in that country.

* * *

State Council Re-elects Ivan M. Gould

At the annual meeting at Harrisburg of the Pennsylvania council of churches, delegates heard that final acceptance of a constitution will take place at the next annual meeting. The council's budget of $46,000 for this year included $24,000 for the overseas relief department. A new religious radio program, "This Is Our Life," is being sponsored by the council on 16 stations in the state. It is written and produced by David Bennett of station WKBO, Harrisburg. Ivan M. Gould was re-elected executive secretary of the council. Vice-presidents are Methodist Bishop James H. Straughn of the Pittsburgh area; Glenn M. Shafer, stated clerk of the state Presbyterian synod; and M. R. Hamsher, president of the United Lutheran Central Pennsylvania synod.

* * *

Temple University Has New Home

At Temple University's convocation, the beautiful Park Avenue Methodist Church of Philadelphia, recently given to Temple by Morgan H. Thomas in memory of his parents, was rededicated as the permanent home of the accredited, interdenominational seminary. Speakers included Charles L. Pyatt, executive secretary of the American Association of Theological Schools; President Daniel L. Marsh of Boston University; and Frederick W. Norwood of Canada and Australia, onetime minister of City Temple, London. Temple University was launched in 1884 when seven young men requested Russell H. Conwell to help them prepare for the ministry.

* * *

Presbyterian Magazine to be Launched Feb. 14

The first issue of *Presbyterian Life*, new fortnightly magazine sponsored by the Presbyterian Church, U.S.A., General Assembly, will appear Feb. 14. The denomination's Board of Christian Education has a new assistant general secretary: Ray J. Harmelink of Abington, Pa. Clifford J. Earle of Oak Park, Ill., has been named associate secretary of the division of social education and action. The new Westminster bookstore here, formerly the Presbyterian bookstore, has many distinctive features. There are Westminster bookstores in New York, Chicago, Los Angeles and San Francisco also.

* * *

And So Forth

Victor Yates, British M. P. who has completed a seven-week speaking tour under Quaker auspices, reports that he is "frightened" by the widespread fear in this country that war with Russia is inevitable. In England, he says, there is at yet no "giving in" to the idea of certain war.

For seven successive years contributions to the United Presbyterian Church's Board of Foreign Missions have increased. The church's property and personnel have been spared amid communal strife and plague in Egypt and the Punjab. In spite of radical political changes in its fields in Egypt, India, the Sudan and Ethiopia, its missionaries still preach, teach, heal and bear witness.

W. C. Montgomery, a layman from Waynesburg, is the new president of the Pennsylvania Northern Baptist convention. George R. Merriam, for 12 years state director of Northern Baptist missionary work, has become pastor of the North Haven Baptist Church, on an island 10 miles off the coast of Maine.

Judge Herbert E. Millen, first Negro to be named to the Pennsylvania bench, has been ordained a ruling elder in the Reeve Memorial Presbyterian Church, West Philadelphia.

Dale H. Learn of East Stroudsburg, a Methodist layman, has accepted the Prohibition party's nomination for vice-president of the United States.

Norman J. Whitney of Syracuse climaxed the second annual Philadelphia General Meeting of the Religious Society of Friends with an address on "A Religion for the Needs of Modern Man." Junior high school Friends met for one morning session.

CHARLES DANIEL BRODHEAD.

British Mission Funds Restricted

Treasury's Limiting of Sterling Export by 25 Per Cent Will Handicap Work in Countries Outside Empire

LONDON, Dec. 3.—Stringent regulations in the export of sterling overseas from Great Britain will have their effect on the budgets of the British missionary societies and the various relief and reconstruction agencies. The treasury has asked the societies and all voluntary agencies to limit their expenditure of sterling in the non-sterling areas to 75 per cent of their 1947 allowance. This reduction will affect missions differently. Some have not been spending their full quotas of sterling abroad because of staff shortages. Others need every penny they are allowed to spend on reconstruction work in the war areas. British missions in China, in South America and in the non-British African territories will be most affected. Sir Stafford Cripps, the new chancellor of the exchequer, whose wife is the head of British Aid to China, is to receive a deputation on the subject.

* * *

Oxford Students Continue Concern For Christian Action

The spontaneous movement at Oxford called "Christian Action" (see The Christian Century for May 28) has been conducting packed meetings under the compulsion of a concern about world affairs. The latest meeting, held in Sheldonian theater and attended by 3,000 persons, was addressed by such diverse speakers as Victor Gollancz and Quintin Hogg, a young Tory M.P. Messages were read from leaders of all churches. The aims of "Christian Action"—if they can be defined—are to sharpen Christian witness in political and economic affairs. Focus of the movement at present is Germany where, as Mr. Gollancz said, "every single man, woman and child in the British zone is at our mercy." His declaration that "what our souls cry out for now is not that we should balance the account but that we should tear out the page and start afresh" finds an echo in many hearts.

* * *

British Churchwomen Laud German Christians

A delegation of British churchwomen led by Mrs. Bell, wife of the Bishop of Chichester, has recently returned from a three weeks' visit to the British zone of Germany. They report: "If there is any courage and hope in Germany today it is largely concentrated in the men and women who are doing the great work of the Christian church. The churches are the greatest potential for good. They have an active army of trained women—deaconesses, nuns and lay workers—but they are working against a background not only of acute shortage of the common necessities of life but of the growing sense of mental and spiritual isolation of the people."

* * *

Gravesend Election Focuses Interest on Acland

Sir Richard Acland, who electrified Laborites and stunned Tories by his spectacular by-election victory at Gravesend, is

"... And loud and sweet
The words repeat
Of peace on earth
Good will to men..."

A herald of goodwill to all people ... the music of church bells is a timeless memorial to the birth of peace on earth. ... People of rare judgment people of discrimination ... prefer MAAS Carillons.

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himself an interesting phenomenon in English life. Born to wealth and landed estates, he divested himself a few years ago of most of his possessions, presenting his patrimony to the nation. During the war, acting under a strong sense of Christian conviction and with a flair for political campaigning, Dick Acland started the Common Wealth movement. To the annoyance of Labor, which is now glad to have him as its "gay crusader," he drew large numbers of younger Christians to his banner. Acland preaches socialism as a way of life with all the passion of Christian revivalism. His success in the Gravesend election is a sign that the Tory hour is a long way off.

* * *

Britain Revising Its Poor Laws

Two more of those silent revolutions in British history are now proceeding in Parliament. One concerns the poor law — a hangover of long, tragic years in dealing with poverty; and the other, criminal justice. Under the poor law bill that ancient English institution, the "workhouse," as a dump for the aged, the decrepit and the vagrant, is to disappear. We are to have "private hotels" and "hostels" for those too old to care for themselves—a need which the churches in many areas have already been meeting. The criminal justice bill puts the "offender" first as needing reformation in his wrongdoing, and sweeps away the crudities of "penal servitude." There is a strong body of members in the present Parliament who favor suspending the "death penalty" for an experimental period, and it is not unlikely that this will also be agreed to.

* * *

And So Forth

Over 300 bishops from all parts of the world have been invited to the Anglican Lambeth conference, which will be held next July. The theme is to be "God in His World and in His Church."

Two British medical missionaries in Bengal were recently shot by an armed marauder. They were Dr. Mervyn Hatt of the Church Missionary Society and Sister Olive Perceval, late of the London Missionary Society. Both were working at the Rhanagaat hospital 40 miles from Calcutta.

The arrival of 40,000 parcels from the United States to supplement our "austerity Christmas" is noted with thanksgiving.

The Pilgrim Trust, created by Mr. Harkness of New York for the benefit of British life and institutions, has given £15,000 toward the restoration of Peterborough Cathedral. CECIL NORTHCOTT.

Deaconesses Form Organization

At an October meeting in Copenhagen, deaconesses from the Scandinavian countries, France, Holland, Hungary, Switzerland, Scotland, Czechoslovakia and the United States formed an ecumenical organization to be known as the International Federation of Deaconess Institutions (DIAKONIA). The organization proposes to hold regional conferences, to facilitate exchange of reports and literature among the different nations and associations, to assist deaconess houses which find themselves in financial difficulty, to provide for exchange of deaconesses and to establish a journal and a central office.

Chaplains Seek Ties to Church

Chicago Conference Told Church is Not Cooperative—City to Treat More Alcoholics in Institution

CHICAGO, Dec. 15.—Returning chaplains receive a cold reception from the churches, according to statements made here at the recent conference sponsored by the General Commission on Chaplains. M. T. Ancker, pastor of the United Church of Hyde Park, said that the churches mistakenly regard returning chaplains as a problem, whereas "most chaplains I knew would be unequivocal assets to the civilian church." The conference stressed the importance to the churches of sound preparation of men entering military service, of closer correlation of the different chaplaincies and of maintaining contact with chaplains while in service, establishing in each denomination an agency for this purpose.

* * *

Expand Treatment Of Alcoholism

Chicago has just given its first recognition of public responsibility toward alcoholics. The city council voted $40,000 for the expansion of Portal House, an experimental center, into an institution which will attempt to serve the needs of the city's 26,000 chronic alcoholics and its 100,000 "compulsive drinkers." Anton J. Carlson, emeritus professor of physiology of the University of Chicago, hailed this action as a step in the right direction. But he pointed out that Chicago is still far behind Wisconsin and other areas in its dealing with this problem, and characterized the council's $40,000 as "pin money."

* * *

Students Demonstrate Against Racism

Some 750 University of Chicago students left their classes for two hours a few days ago in a demonstration against alleged racial discrimination on the campus. The chief focus of the complaint was the statement that no Negro had been admitted to the university's medical school since 1941. The university holds property in an area which seeks by restrictive covenants to stem the pressure for housing from nearby areas settled by Negroes.

* * *

Finnish S.C.M. Leader To Work in U.S.

Announcement has been made here of the appointment of Margareta Neovius, foreign secretary of the Student Christian Movement of Finland and daughter of a former chief justice of the supreme court of Finland, as a member of the staff of the National Lutheran Council's student service commission. Miss Neovius will work at the commission's headquarters here, and will be available for addresses to college, university and church groups. She was one of the youth leaders of the World Youth Conference at Oslo last summer.

* * *

Uphold Principals in Sedition Trial

A superior court jury here on Dec. 2 assessed damages totaling $24,000 against the Sentinel company, publishers of a Jewish weekly, in connection with statements printed during the sedition trial in Washington, D. C., some time ago. Damages were awarded to Lawrence Dennis, Joseph McWilliams, J. Parker Sage and E. A. Deatherage. Mistrials were declared in the cases of Mrs. Elizabeth Dilling, Ernest Elmhurst and Charles Hudson. Damages were denied Eugene Sanctuary, Robert Edmonson and William Lyman. The attorney for the publishers has announced that he will file for a new trial, and in event of denial will appeal to a higher court. The attorney for the plaintiffs says he will seek retrial for those denied judgments and for those whose cases resulted in mistrials.

* * *

Accepts Lutheran Welfare Post

Henry J. Whiting, consultant in the division of welfare of the National Lutheran Council since 1945, with headquarters in Chicago, has announced his resignation to become executive secretary of the Lutheran welfare society of Minnesota. This society operates more than 80 boarding homes, a children's receiving home, a home for unmarried mothers, a residence club for girls in the Twin Cities, a summer camp and an extensive program of institutional ministry.

* * *

And So Forth

One out of every 10 children for whom child care is arranged in Cook county is placed through the agencies of Lutheran Charities of Chicago, at a cost of $1,000,000 as compared with a total of $7,000,000 spent by the other agencies for the remaining 90 per cent.

A $35,000 statue of Mother Cabrini, first canonized American saint of the Roman Catholic Church, was unveiled in St. Peter's Church at Rome on Dec. 8. The statue was the gift of Mr. and Mrs. Thomas Le Roy Warner of Chicago.

Community confidence in the administration of Warden Frank Sain at the Cook county jail, whose work is portrayed in an article in the current *Reader's Digest*, was justified last week by the failure of an attempted jail break.

For the 10th year, young farmers attending the 4-H Congress here last week were guests of the Sunday Evening Club.

A remarkable reservoir of resource material for church workers is being developed by Hulda Niebuhr at McCormick Theological Seminary and Presbyterian School of Christian Education here. Last year an extensive bibliography of Christmas materials was prepared. The newest contribution is a bibliography on Christian family life. CHARLES LESLIE VENABLE.

Conduct International Preaching Mission

An international, interdenominational preaching and teaching mission was conducted for six nights recently in Sault Ste. Marie, Mich., and in the city of the same name across the river in Ontario. Harold W. Ruopp, who recently resigned his pastorate at Central Church, Chicago, to devote a period of time to lecturing and preaching, conducted a preaching clinic attended by 24 ministers from nine denominations, and preached the sermons. Mrs. Ruopp taught a seminar for ministers' wives and addressed a mass meeting on "Peace, a Challenge to Christian Women."

Set Up Study of Religious Radio

North Carolina Institute Results in Establishment of State Committee of All the Churches

CHAPEL HILL, N. C., Dec. 3.—A religious radio institute, sponsored by the National Conference of Christians and Jews, the state council of churches and other groups, was held in Raleigh Nov. 24-26. Elinor Inman, C. B. S. director of religious broadcasts, and E. C. Parker of the Joint Religious Radio Committee, New York, were the principal speakers. Religious and radio leaders from North Carolina participated in the program. Subjects studied included broadcasting in the public interest, ethics in radio, planning and preparation of programs and writing and speaking for radio. As a result of the institute, a radio committee of the council of churches was formed, with W. D. McInnis of Henderson as chairman.

* * *

College Enrollment Soars in State

College enrollment in North Carolina has increased this year by 21 per cent, as compared with 10.56 per cent for the nation as a whole. At a recent North Carolina college conference in Greensboro President A. R. Keppel of Catawba College announced that 39 institutions have enrolled a total of 39,568 students. This is 14,221 above the peak prewar enrollment. Educational plants are being expanded to meet this increase. Living facilities for 3,318 students were added during 1947, and buildings projected for 1948 will provide for 1,630 more. In 1945 and 1946 veterans constituted a majority of students, but figures for 1947 indicate that civilian students now outnumber veterans by 1,910.

* * *

Negroes Given Franchise

The U. S. circuit court of appeals has dismissed as "premature" an appeal from a decision admitting Negroes to Democratic primaries in South Carolina. Following decisions in 1944 and 1945 invalidating "white primaries" in Texas and Georgia, the South Carolina legislature repealed all state statutes relating to primaries. The intent was to make primaries simply polls conducted by private organizations, which could then be restricted as the members saw fit. A federal district court has ruled that Negroes must be permitted to vote in primaries despite this.

* * *

Hold Conferences On Peace

The annual student conference on "adventures in applied Christianity," sponsored by the American Friends Service Committee, will be held this year on Dec. 6 and 7 at Charlotte and Chapel Hill. Special attention will be given to the implications of Christianity for international relations. A. J. Muste, secretary of the Fellowship of Reconciliation, will be the featured speaker at both meetings. The second annual North Carolina church recreational workshop will be held at Atlantic Christian College, Wilson, Dec. 28-Jan. 1. Harold J. Dudley, president of the North Carolina Church Recreation Society, described this as the only undertaking of its kind in America.

* * *

Ask City to Open College to All

J. M. Hinton, president of the South Carolina conference of the N.A.A.C.P., has proposed that Lander College, if purchased by Greenwood, S. C., be made biracial. The college has been offered to the city by the South Carolina conferences of the Methodist Church. In a letter to the city attorney Mr. Hinton said that if Greenwood "purchases Lander College from public funds, or from taxes, it should be operated on a biracial basis, and open to all the citizens of Greenwood, regardless of color."

* * *

And So Forth

Owing to the departure of its editor, D. K. Barnett, question has arisen concerning the continuation of *Christian Frontiers*, independent journal designed as a medium of liberal thought among Southern Baptists. At a recent meeting the Baptist book club decided to continue publication under direction of an editorial board. The next issue is scheduled to appear about Jan. 1.

The Charlotte city mission society (Methodist) has announced the organization of seven churches in the city since the society's inception in 1942. This is an increase of 54 per cent in the number of Methodist churches. St. John's Lutheran Church, Salisbury, recently celebrated the 200th anniversary of its founding.

HENRY G. RUARK.

. . . Instead of traditional rituals

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—Algernon D. Black, leader of the Ethical Culture Society, New York City

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Scotch Anglicans Spurn New Church

Bishops' Pronouncement Says Synod Is Not in Communion with United Body in South India

EDINBURGH, Nov. 28.—A recent pronouncement by the episcopal synod of the Episcopal Church in Scotland reads as follows: "In common with all other provinces of the Anglican communion, the Scottish bishops formally declare that the Episcopal Church in Scotland is not in communion with the Church of South India. They deeply regret that such a breach of communion with four dioceses hitherto of the Anglican Church is an inevitable result of the nature of the scheme of union." Then, after recalling its disapproval of the scheme in 1944, the synod notes that the movement was the reverse of schismatic in intention and had received encouragement from the Lambeth conference of 1930. It further intimates that the Scottish bishops will be considering the matter in the light of the Lambeth conference of 1948. Any problem arising from the return to Scotland of former Anglicans now working in the Church of South India will be dealt with by the bishop of the diocese concerned in consultation with the College of Bishops.

* * *

Ask Prayers for Eventual Communion

In reply to severe strictures on the matter appearing in the correspondence columns of the *Scotsman*, Bishop Warner of Edinburgh has written explaining the attitude of the Episcopal Church in Scotland, emphasizing that the scheme provides that there will be an Episcopal alongside a non-Episcopal ministry in the new church but that all future ordinations will be Episcopalian. At the end of 30 years this vital question is to be renewed and "the United Church must determine for itself whether it will continue to make any exceptions to the rule that its ministry is an episcopally ordained one." The bishop also reminds us that the act of union will "initiate a process of growing together into one life, and of advance toward complete spiritual unity." It is in support of such growth, he says, that the bishops have called for the prayers of the people that "the standards of faith and order in the Church of South India may, during the interim period of 30 years, grow under the guidance of the Holy Spirit into such conformity with the principles of the one holy catholic church as will make possible its incorporation into the fellowship of the Anglican communion in general and of the Episcopal Church in Scotland."

* * *

Edinburgh University Honors Bishop Lilje

Bishop Hans Lilje of Hannover, Germany, was recently awarded the degree of D.D. at the hands of Principal Sir John Fraser of the University of Edinburgh. Principal Watt of New College, who presented the candidate, said that the story of Bishop Lilje's stand for the right of Christian winess under the nazi regime, which condemned him to death, and of his sufferings and escape would, if told in full, greatly deepen our appreciation for his spirit and raise our hopes for the future of Germany. In responding, Bishop Lilje, who at one time was general secretary of the Student Christian Movement in Germany, said that the honor done him showed a magnificent disregard by Christians for the divisions of men, and that we could hardly imagine how gratefully the gesture would be regarded in Germany.

* * *

Report Untiring Devotion to Indian Riot Victims

Word from north India indicates that mission and other hospitals are crowded with victims of the Hindu-Moslem rioting and massacres. The medical staff, says one report, is working day and night. Missionaries have turned from their ordinary labors to tend the wounded, feed the starving and try to prevent the spread of plague. Huge refugee camps have had to be organized. This Christlike service, it is reported, is having its effect upon the people, and new opportunities for Christian work are opening up. Foreign missionaries are being nobly supported by Indian Christian workers.

* * *

Heroic Missionary Is Home on Furlough

Forbes Tochet, who as a missionary of the Church of Scotland is probably the best known figure in the province around Ichang, China, where he has served for 40 years, is home on furlough. During the war Dr. Tochet was interned in the Shanghai area, but the Japanese thought so highly of him that much of the time he was free to administer relief work among the refugees. After the war ended Dr. Tochet and Sister Wilson, a missionary nurse, made their way back to Ichang. Nine-tenths of the city has been destroyed.

* * *

And So Forth

F. G. Hastings, minister of Osmaston Road Baptist Church, Derby, since 1935, has accepted the pastorate of the famous Adelaide Place Church, Glasgow, where he has already established himself in the affections of his congregation and in the respect and trust of the community. He has been president of a united church social council which includes also Anglicans and Roman Catholics.

The Tron Kirk, Edinburgh, has been celebrating its tercentenary, although the congregation is even older than the building. This church, which derives its name from the great public weighing beam which once stood near by, is famous as the meeting place of those who bring in the New Year with quietness and prayer, while outside in the street others celebrate noisily and with a fortunately much decreasing devotion to the bottle.

This is the centenary of the United Presbyterian Church, which was formed by the union of the "secession" of 1773 and the "relief churches." Both the uniting churches had broken away from the Church of Scotland on the question of where the right of appointment of the ministry lay, and also on the degree of evangelical fervor to be maintained. In 1900 the United Presbyterian Church joined with the Free Church of Scotland to form the United Free Church of Scotland, which in turn reunited with the Church of Scotland in 1929.

INNES LOGAN.

Hoosiers Avert Interracial Riot

Crime Wave in Indianapolis Arouses Citizens but Church and Negro Leaders Aid Authorities

INDIANAPOLIS, Dec. 7.—The people of Indianapolis were moved to something approaching mass hysteria by a wave of crimes against persons which culminated in the capture and confession in November of a city employee responsible for at least two murders and a number of rapes and assaults. The man now held had been arrested on rape charges last February, but was released on $250 bond and never brought to trial. Thereafter he was arrested twice, for vagrancy and for being a "peeping Tom," but the recommendation of his precinct committeeman was sufficient to get him a job driving a city truck, and no questions were asked as to his record.

* * *

Race Riot Feared

Whatever the shortcomings of officials with respect to their handling of this case, it is conceded that state, county and city authorities did an excellent piece of work in heading off any possibility of lynching or race riot in the excited hours after the criminal, a Negro, confessed. It is known that suggestions to "string up the nigger" were made simultaneously in various parts of the city. Word went out to officers to patrol the streets and to break up any suspicious-looking gathering. Prompt action by the authorities may have forestalled an attempt at mob action.

* * *

Negro Leaders Aid Peace

An important contributing factor in restoring a measure of restraint to this community was the wise conduct of Negro leaders and groups. These were quick to call for an immediate meting out of justice and for a program of law enforcement uninfluenced by racial or political considerations. On the evening of the confession some of the leaders of the city's 60,000 Negroes took responsibility for warning their community to take special care to give no provocation or excuse for any incident which could result in interracial trouble. Many of these leaders have protested repeatedly against the failure of law enforcement authorities to regard with sufficient seriousness crimes of Negroes against Negroes.

* * *

Church Federation Issues Statement

Another factor in the restoration of sanity was an excellent and well publicized statement on the crime wave made by Howard J. Baumgartel, executive secretary of the Indianapolis church federation. Pointing out that waves of violence usually follow war, Dr. Baumgartel linked such lawlessness with the personal and social insecurity which "grows out of our social and political weaknesses and injustices, so that we all share some of the blame for wrongdoing." "We need to keep in mind," his statement continued, "that in every group or race the overwhelming majority want to be, and

are, good citizens. . . . Force or violence never settles any social wrong and always harms the whole community."

* * *

Weekday Classes Grow

In two years, attendance at weekday religious education classes on released time in Indianapolis and Marion county has increased from 2,618 to over 9,000. The county now has 363 such classes taught by 19 teachers, with 81 per cent of fourth- and fifth-grade children enrolled. The children come from 76 Protestant denominations. The director of the weekday program is F. A. Pfleiderer, for 17 years pastor of a local Presbyterian church. Teachers are employed on a 12-month basis. They teach 180 days and devote their time after the close of school to curriculum building and lesson preparation under the direction of Dr. Pfleiderer.

* * *

And So Forth

The historic Meridian Street Methodist Church here, dating back to 1821, is leaving the downtown area and moving five miles north into a residential section. The famous congregation, of which Logan Hall is pastor, has merged with the Fifty-first Street Methodist Church.

The second annual interdenominational mission for youth, sponsored by the church federation and the United Christian Youth Council, was held in Indianapolis recently. Leaders included T. Z. Koo, Isaac K. Beckes and Henry H. Lewis.

Both Baptists and Disciples in Indianapolis have been giving emphasis to a program of evangelism.

First Presbyterian Church and Third Christian Church of Indianapolis have agreed to cooperate in an after-school recreation program for young people in their area.

Broadway Baptist Church of Indianapolis, with a membership of 2,712, has been received into the membership of the Southern Baptist Convention and the Long Run Baptist association.

Injuries suffered in an early December traffic accident were fatal to Henry H. Fout, bishop emeritus of the Evangelical United Brethren Church.

GEORGE WALKER BUCKNER, JR.

Friends Take Note of Plight of Navajos

After investigation of charges of widespread suffering among Navajo Indians on reservations in New Mexico and Arizona, the American Friends Service Committee announced that it is imperative that Congress appropriate sufficient money to keep our treaty pledges with those Indians. It pointed out that promises regarding schools, roads, compensation for labor and other matters are not being kept. To meet immediate needs for food, clothing and medical supplies, the committee is making plans to dispatch relief supplies to the Indians at once.

Choose Amsterdam Hymnbook

Cantate Domino, the hymnbook in German, French and English used by the World Student Christian Federation, has been selected for use at the Amsterdam General Assembly of the World Council of Churches next August.

Fundamentalist Leader Is Dead

W. B. Riley, Who Marshaled Minnesota Baptists Against Northern Convention, Had Wide Influence

MINNEAPOLIS, Dec. 8.—A one-man 50-year fight in Minnesota against religious "liberalism" ended with the death on Dec. 5 of William B. Riley, widely known Baptist fundamentalist, at the age of 86. Dr. Riley held the pulpit of First Baptist Church, Minneapolis, from 1897 to 1941, during which time he raised his voice on nearly every controversial issue. In the 1920's he debated against evolution across the nation. So powerful was his influence that when his close friend William Jennings Bryan died, Dr. Riley became the acknowledged leader of the anti-evolution forces in America. He campaigned unsuccessfully in 1926 and 1927 for a Minnesota law against the teaching of evolution in the public schools, and in this effort had the support of Gerald Winrod of Kansas.

* * *

Led Opposition to Northern Baptist Convention

Dr. Riley's was a powerful voice in Minnesota Baptist councils. Much of his influence was due to the fact that he had placed graduates of his three schools (Northwestern Bible school, seminary and liberal arts college) in Baptist pulpits of the state. Under his leadership the Minnesota Baptist convention, of which he was president emeritus, has all but withdrawn from the Northern Baptist Convention, which Riley considered "too liberal." He himself withdrew his membership of 60 years' standing in the Northern Convention last May, saying he would be "ashamed to die in a fellowship that seems to me unbiblical and, consequently, un-Baptistic." For years he was president and executive secretary of the World's Christian Fundamentals Association, which he helped form in 1918. He was the author of more than 80 books. Dr. Riley denied charges made by John Roy Carlson in *Under Cover* that he was a fascist and an anti-Semite. It has been rumored here for several months that Billy Graham, Montreat, N. C., vice-president of Youth for Christ International, might become president of the Northwestern schools when Riley passed on. These reports were given further impetus when Graham was elected "vice-president at large" of the schools and Dr. Riley announced publicly at that time that he favored the 28-year-old Youth for Christ leader to inherit his mantle.

* * *

Chinese Military Leader Asks No Aid for Chiang

Marshal Feng Yu-hsiang, Chinese Christian military leader now virtually in exile because of his criticism of Generalissimo Chiang Kai-shek, recently was a guest here for several days of the Evangelical Lutheran Church, of which he is a member. Marshal Feng begged his audiences, on behalf of the people of China, to send Chiang neither guns, planes and ammunition nor money to buy them. "They will just be used by Chinese to kill one another," he said. "If you give us aid, send

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missionaries and journalists to watch. And let aid be stopped if they find one bullet used to kill our own people. . . . I am ashamed to be a high officer in China today, where the government has killed 330 students since May. Why do I say that I am ashamed of Chiang? It is because I am a Christian, and a Christian must be honest and speak the truth." Another guest of the E.L.C. here was Bishop Peng Fu, head of the Lutheran Church in China, who has been visiting in this country on his way home after attending the Lutheran World Federation assembly in Sweden last summer.

* * *

Community Honors Episcopal Dean

The entire religious community honored Charles P. Deems, first dean of the (Episcopal) Cathedral Church of St. Mark, Minneapolis, at a farewell service before his departure to become an assistant minister at St. Bartholomew's Church, New York. Indicative of the wide respect Dr. Deems won from the community was a letter of tribute, read at the service, from John Gregory Murray, Roman Catholic archbishop of St. Paul. A Negro minister and a rabbi were among the clergymen who participated in the service. A successor to Dr. Deems is not expected to be named for several months.

* * *

Masonic Leader Argues Against Aid to Parochial Schools

Strong opposition to use of public funds to pay for free transportation and free lunches for parochial school students was voiced here by John H. Cowles, Washington, sovereign grand commander of the supreme council of Scottish rite Freemasonry, southern jurisdiction. At the same time, according to a Minneapolis newspaper, Cowles praised the Lutheran Church, which, he said, takes the position that "if we want to educate our children in our own way, we're willing to pay for it and not ask the public to do so."

* * *

And So Forth

Offices of the Minneapolis church federation were badly damaged by fire recently. No records were destroyed, but several hundred boxes of Christmas gifts intended for European children from pupils in the federation's weekday church schools were burned, along with books and some office equipment.

Clergymen new to the city were given a first-hand "briefing" on Minneapolis government and its problems at the third annual institute sponsored by Mayor Hubert H. Humphrey and addressed by several city officials. The mayor urged all clergymen to support the proposed new city charter which would streamline the city's government. Sixty-two new clergymen have come to Minneapolis within the past year.

In the Thanksgiving Day sermon at Central Lutheran Church, Minneapolis, Stewart W. Herman, former staff member of the World Council of Churches, said that American Christians should be thankful "not for the victories we have won or for our security, but for the possibility of cooperating in the common task of reconstruction."

Otto Dibelius, Protestant bishop of Berlin and Brandenburg, spoke recently at St. Paul's Evangelical and Reformed Church, St. Paul, under sponsorship of the local ministers' association.

Gideon Seymour, executive editor of the *Minneapolis Star and Tribune* and president of the Minneapolis church federation, has been named chairman of a national committee of American newspaper editors to confer with the Atomic Energy Commission on making available to the American people information on the development of atomic energy.

WILLMAR L. THORKELSON.

Arctic Missionary Dies

Despite Rescue in Hazardous Operation, Wounded Minister Fails to Rally

WINNIPEG, Dec. 10.—A spectacular two-month-long mercy operation ended tragically with the death here yesterday of Canon John Turner, only Anglican missionary in Baffin Land. On Sept. 24, while returning from a seal hunting expedition, Canon Turner accidentally discharged his rifle. The bullet lodged in his brain. His wife, who had had wartime nursing experience in England, gave temporary treatment and sent an Eskimo 75 miles to the Hudson's Bay post at Arctic bay for medical aid. When news of the accident reached the outside world, a rescue operation was begun. Despite lack of maps and the fact that the proximity of the magnetic pole made a compass useless, an airplane pilot located the tiny mission. On Oct. 3 an army and an airforce doctor, with two sergeants, parachuted to the mission station with medical supplies and equipment for an emergency landing field.

* * *

Rescue in Spite of Ill Luck

From then on the venture was dogged with difficulties and ill luck. The mountainous terrain providing no suitable landing place, a lake 25 miles away was chosen for the field. Drums of reserve gasoline were dragged across the hills on sleds to the lake. The radio set essential for sending instructions was damaged when parachuted to the station. A second one was ruined when it was dropped in salt water. A makeshift set was finally improvised but freak magnetic storms blacked out radio operations. When the rescue plane arrived, severe storms made its landing next to impossible. When at last it managed to land, its starter motor was broken. The final take-off with the patient, his wife and two infant daughters and the rescue party was a breathless touch-and-go. By the time the missionary was brought to a Winnipeg hospital, he was paralyzed and suffering from gangrene. In spite of herculean efforts, doctors were unable to save his life. Canon Turner's funeral will be held tomorrow in St. John's Cathedral, with the paratroopers who took part in the rescue mission acting as pallbearers. Local Anglican clergymen will serve as honorary pallbearers, and officers of the Canadian army and the R.C.A.F. will attend.

* * *

Church Service Clubs Grow in Canada

The idea for service clubs within the church, which originated 25 years ago in

Vancouver, promises to become a new feature in Canadian church life. It grew out of the efforts of Dr. Riggs, charter member of Kiwanis in Vancouver, who organized in the Ryerson Methodist Church a club for men known as A.O.T.S. (As One That Serveth). The club's organization follows that of other service clubs, except that it is ordinarily formed within one church and its projects are planned to serve local needs and opportunities. Dinner meetings are held monthly. Clubs within a city or other area are organized into an A.O.T.S. district council. Over the district councils is a central council which publishes an official monthly paper, the *Handshake*, and provides handbooks and other information for new clubs. In October D. R. Poole, executive secretary of the central A.O.T.S. council, made a tour of the area between British Columbia and Winnipeg, explaining the movement and preparing for organization of new clubs. Active local groups have now been formed in several Manitoba towns. Five of the Winnipeg churches have organized clubs, and other churches will follow shortly. If the first clubs established here prove successful, the rapid growth of the movement seems assured.

* * *

And So Forth

Crossley Hunter, minister of Knox United Church here, is convalescing after a serious operation.

Holy Trinity Anglican Church, of which Terence Finlay is rector, has just celebrated its 79th anniversary.

Augustine United Church has observed its 60th birthday. Its new minister is George R. Service, for eight years pastor of Zion Church, Hamilton, Ont. During his pastorate in Hamilton, Mr. Service pioneered in Canada the program of home visitation in evangelism, and instituted schools for evangelism in a number of Ontario presbyteries.

ERNEST MARSHALL HOWSE.

The Church Roll

Two American members of the Fellowship of Reconciliation have volunteered their services as assistants to officers of the German fellowship in carrying on the work of the organization in Germany this winter. They are George Hogle of Salt Lake City, who will assist Pastor Wilhelm Mensching, German chairman; and Eugene Ries of Baltimore, who will assist Mrs. Asta Brugelmann, secretary.

Edith Eykamp, United Lutheran missionary, was decorated Oct. 31 by Lord Inverchapel, British ambassador, with the Kaisar-i-Hind medal, inaugurated by Queen Victoria to honor those who have rendered "conspicuous humanitarian service" to India. Miss Eykamp's decoration was the only one of about 200 awards made at the same time which was not military in nature.

Sidney Gething Caulton, dean of the cathedral at Auckland, New Zealand, has been named to succeed Walter Hubert Baddeley, who retired recently as Anglican bishop of Melanesia, Religious News Service reports.

Robert J. Cadigan of Swarthmore, Pa., formerly associate editor of *Holiday* magazine and for nine years head of the English department at Friends Central School, Overbrook, Pa., has been named editor of *Presbyterian Life*, first edition of which will appear Feb. 14. Editorial offices will be in Philadelphia. Chief contributing editor will be Francis Pickens Miller, author and editor.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Black Narcissus (British film—Univ.) Deborah Kerr, David Farrar, Sabu. *Drama* about a group of Anglican nuns who at request of local rajah open a school and dispensary in remote Himalayan pass. Climate, wind, antagonisms of natives, the nuns' own inadequacies defeat them, and they fulfill predictions of the rajah's cynical British agent by abandoning the project. Beautifully photographed against magnificent scenery, expertly performed, but *depressing in philosophy*. Says only that human frailties can defeat the most laudable project, that Western religion is futile in certain circumstances. M

The Burning Cross (Screen Guild). *Drama*. Hurt by dreary homecoming, veteran is easy prey to local Ku Klux Klan, joins in its depredations. Finally, sickened, he helps investigators unmask, prosecute the leaders. Unpretentious, neither compelling nor expert, film nevertheless paints an *honest*, unsensational picture which contributes to an understanding of forces only too ready to rise to the surface today. M,Y

The Exile (Univ.) Douglas Fairbanks, Jr., Maria Montez. *Melodrama* relating a hypothetical incident in exile of Charles II. He takes refuge in rural Dutch inn, falls in love with the proprietress, plays cat and mouse with Roundhead pursuers. An *athletic* production, misleading as history, entertaining as fiction. M,Y

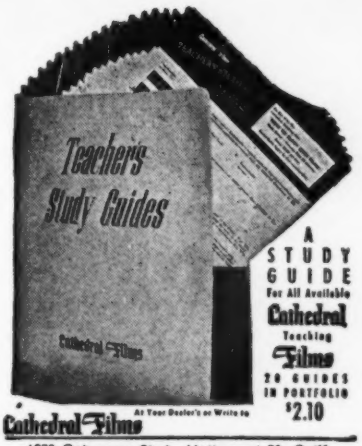
Golden Earrings (Par.) Marlene Dietrich, Ray Milland. *Melodrama*. How a British secret service man, fleeing nazi captors in early days of war, finds refuge with gypsy woman who marks him as the successor to her late husbands, helps him escape, waits for him at war's end. An utterly *synthetic* plot, performed by actors who never in the slightest give evidence of believing in the parts they play. M,Y

BEST CURRENT FILMS

For Family: Carnegie Hall, Henry V, Life with Father, Magic Town, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audiences: The Adventuress, The Best Years of Our Lives, Body and Soul, Boomerang!, Brief Encounter, Crossfire, The Farmer's Daughter, Gentlemen's Agreement, Great Expectations, Miracle on 34th Street, Mother Wore Tights, Ride the Pink Horse, Stairway to Heaven, This Happy Breed.

12-24-47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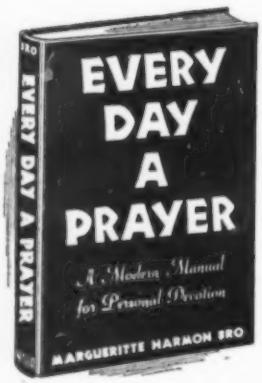

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